The Churchman

REV. WILLIAM WALTON, D. D., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 29.—WHOLE NUMBER 1121.

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.
" EMMANUEL CHURCH, 8 A. M. and on Fridays and Holy Days, . . 6 P. M.
CHURCH OF THE NATIVITY, 9
CHURCH OF THE TRANSFIGURATION, 6 " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 8 " " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for September

12 Fourteenth Sunday after Trinity
15, 17, 18 } Ember Days.
19 Fifteenth Sunday after Trinity.
21 St. Matthew.
26 Sixteenth Sunday after Trinity.
29 St. Michael and All Angels.

Poetry.

For the Churchman.

Faith and Gratitude;

"In everything give thanks."

Is pleasure thy portion, thy pathway bestrown,
With enjoyment's bright flow'rets, thy cup overflown,
With blessings untold;
Thy board spread with plenty, thy heart free from cares,
Oh remember the Giver, His mercy thus spares
Thee from hunger and cold.

Or is sorrow allotted thee; want, or distress,
Does earth seem a waste with no angel to bless,
Turn, turn thee above;
Be thy flight like the eagle's, far, far towards the sky,
And on Faith's blessed pinions, go, heavenward fly,
There, there is thy home.

Whether pleasure or sorrow is given thee below,
'Tis still for some purpose not granted to know,
'Tis all for thy weal;
Then ne'er give the world or its trifles a place,
So large in thy heart as to shut out the grace,
Which is pow'rful to heal.

For tho' all around thee is sunshine and joy,
A cloud may rise quickly, thy hopes to destroy,
Thou art not secure;
And like days in April, tho' dark the skies lower,
The sun will shine forth in the midst of the shower,
Thy path to assure.

And the rainbow of promise, thy token shall be,
That the flood of affliction shall ne'er o'erwhelm thee,
Receive the blest sign;
And then, whether sickness, or sorrow, assail thee,
Thy trust in Jehovah shall ever avail thee,
A refuge to find.

A.

Selected Matter.

From the Ecclesiologist for July.

The Spirit of Symbolism, sanctioned by Holy Scripture.

The regular Paper read before the New York Ecclesiological Society by the Rev. Prof. Mahan, B. D.

Concluded.

To proceed, however with our immediate subject; it may be objected at the outset, that the language of Holy Scripture is undoubtedly *figurative;* that it abounds in tropes and metaphors, and similes, and parables; but that to press this fact into the service of symbolism is an act of violence, inasmuch as symbolism is not only a use of *similes*, but *the embodiment of similes in permanent, visible forms.* In view of this objection, I will endeavor to show in the present essay;—1st, that *the spirit* of symbolism pervades even ordinary tropes and metaphors; 2ndly, that the distinction between a *symbol* and a *metaphor* or *simile* is, that a simile expressly mentions the moral or spiritual truth which it is designed to explain, whereas a symbol only suggests it; 3rdly, that the *parables* or *proverbs* of Holy Writ are generally of this merely suggestive character; and 4thly, that these parables, or symbols, or suggestive images, were expressed not only in words, but in acts and gestures, and in *permanent, visible forms.*

1. As to ordinary tropes and metaphors, they are entirely in the spirit of symbolism. They differ from symbols, however, in the common acceptation of the term, mainly in this respect; that a symbol, whether it be written, or spoken, or painted, or carved in stone, gives merely a certain picture to the eye, or the mind, leaving the truth that lies behind it to be inferred; whereas a trope or metaphor is so artificially constructed, as to blend the truth, and the image which is used for its illustration. Thus, where our Saviour says, "I am the vine, ye are the branches;" this is a trope, rather than a symbol. Yet it is entirely in the spirit of symbolism. For it makes the vine an everlasting symbol of our Lord. So that while a heathen would look upon the vine and its luxuriant harvest, and be reminded by it merely of scenes of festivity and riot, a Christian's heart, by the same spectacle, would be lifted up and enlarged; he would think of Christ and His members; and his mind would dwell upon those good fruits, which not only make glad the heart of man, but cause festivity in Heaven.

In the same way, when St. Paul speaks, as he so often does, of *the cross;* as for example, when he says, "God forbid, that I should glory, save in the cross of Christ;" the expression is, of course, metaphorical. But at the same time it converts the cross, which was once a symbol of reproach, into a symbol of glory; so that no Christian, whose mind is at all in unison with the mind of the apostle, can look upon that sacred figure, without being moved to "great thoughts of heart."

2. But if we proceed to similes, or direct comparison, the principle of symbolism will be still more obvious. Thus, to take an easy illustration: let the picture of a mustard seed and its growth be painted upon the wall of a church. This would be a symbol, in the strict sense of the word. But let the words, "this is like the Kingdom of heaven," be written underneath. Then, the symbol is converted into a *simile*, and it would be hard to show, that it could not convey the same kind of instruction, as when the same truth is proclaimed from the lectern or the pulpit. In the same way, a shepherd *leading* his sheep is a symbol of our Lord, and all good pastors. A butcher driving them to the shambles is a symbol of heretical teachers. Either of these symbols, however, may be converted into a simile.

Now in this respect, and so far as we have gone, the style of the sacred writings is perfectly in harmony with the most ancient of the classics, and in truth with the more popular writings of all times and places. They all bear witness to the principle which Horace expresses; "Segnius irritant animos demissa per aures, quam quæ sunt oculis subjecta fidelibus"—A picture to the eye, or the mind, is more suggestive and awakening, than a merely logical, or grammatical proposition. Plato is more instructive than Aristotle. Shakspeare is a better teacher of ethics, whether for good or for ill, than Paley or Dr. Johnson. The great mass of men can see the truth only by the help of analogies. And it is a signal proof, that our Saviour was verily "*the Son of man*," and "knew what was in man;" and that His gospel was framed expressly for "*the poor;*" that while He employed the same suggestive style, which drew down on Socrates the ridicule of the classic Athenians, He carried this style to its perfection, and converted all the images of daily life into symbols of such truths as Socrates had never dreamed of.

3. I have said, however, that the parables and proverbs of holy writ are frequently of a merely suggestive character. They present images to the mind with hardly a hint of the sacred truths, to which the images refer. Most of the types of the Old Testament are of this cast.—And of these types we know, that some were expressed in words; others were embodied in solmn ritual observances; others again, were dimly revealed in the actions of chosen men; and a large number received a perpetual, visible form, in the beautiful ornaments of the temple. Among these last, the cherubim shadowing the mercy-seat; the ark with its treasures, the sacred table with its candlesticks; the Laver, or Baptismal sea, resting on twelve oxen, looking towards the four quarters of Heaven; the lilies and pomegranates, and the two pillars at the doorway, are not recorded without purpose. For their significance had power to arrest even such a mind as St. Paul's; and though he forbears to speak of them particularly, he leaves us with an impression, that he could have thrown a flood of light upon even the minutest details of that wondrous structure. Had he explained them all, as he has explained two or three, he might have convinced the most skeptical, that Solomon could write proverbs on stone, as skillfully as he has written them on paper.

Of the proverbs, which are expressed in words, but which, nevertheless, from their merely suggestive style, may be called *symbols*, rather than *similes*, I have already given one or two specimens. As further examples of the same kind, we have such phrases as these: "Cast thy bread upon the waters;" "He that regardeth the winds shall not sow—he that regardeth the clouds shall not reap;" or in the New Testament, "Cast not your pearls before swine;" "Agree with thine adversary quickly," &c.; in all of which the words themselves express mere common place facts; they are mere truisms, which would appear absolutely frivolous, were it not that their very simplicity, and the solemn way in which they are delivered, lead us first to suspect, and afterwards to see, that these child-like utterances are in reality symbols, suggesting thoughts that they do not at all convey.

So in the expression of our Lord, "Every sacrifice is salted with salt, and every soul shall be salted with fire," we have, as it were, a symbol behind a symbol. The "sacrifice salted with salt" is one picture; the "soul salted with fire" is another. We look through one into the other, but beyond both we discern a dim and awful Truth, which perhaps no words could adequately express, which may be viewed under a thousand different aspects, which is perfectly symbolized, however, and suggested to every thoughtful mind by the simple picture of a "sacrifice salted with salt."

The same remarks apply, and if possible with greater force, to those longer and more elaborate proverbs, which are called parables. For a parable is an enlargement of the proverb, in the same way as an allegory is an enlargement of the parable. The parables, indeed, are not so much symbols, as symbolical pictures. If they were painted, or carved in stone, they would be beautiful enough in themselves to arrest the eye; they would be intricate enough to engage and occupy the mind; and if no clue were given to their hidden meaning, their intrinsic interest alone would be sufficient to secure them a lodgement in the memory. In this way they are highly ornamental. And there can be no doubt, that they contribute very largely to that garb of poetic beauty which invests the simple narratives of the Gospel. But in addition to all this, the parables are so artistically constructed, as to be not only on the whole, but as the best commentators have shown in the *minutest details*, symbolical of sacred truths. Quot verba tot sacramenta,—Each word has its mystic meaning.—They are not only types, but as it were heliotypes of the truth; so that when they are examined with the microscope of criticism, lines are discovered invisible to the common eye, which nevertheless are as faithful to the antitype, as those which are perfectly obvious.

Thus, to content ourselves with a simple example; the parable of the Prodigal Son;—how beautiful in itself, how perfect, how elaborate in its chaste simplicity! If it were simply a picture, with no meaning beyond that, it would still be a thing to haunt the memory, like the dreams of innocent childhood. But with the clue to its meaning, which is furnished by referring to the "joy in Heaven over one sinner that repenteth," its beauty in every point becomes more than doubled. The picture of silver becomes studded, as it were, with golden apples And in every detail—in the Father going out to meet his Son, in the fatted calf slain to welcome him, in the robe put on him, in the ring upon his finger—there are such lively presentations of Holy truths, that the simple picture alone is ample study for a life-time.

Now if we consider how large a portion of the Gospels is taken up with symbols, and symbolical pictures, such as these, and if we reflect, moreover, that this kind of ornament is almost peculiar to the Bible, and that it is one which loses little of its beauty by being translated into different languages—which is equally effective whether spoken from the mouth, or written on paper, or carved on stone, or painted on canvas,—we shall see a good reason for the immense superiority of the sacred style for purposes of popular instruction over the more polished but less Catholic classic styles. Symbols are, in fact, the universal language. The Word of God, being designed for the instruction and delight of all nations, deals therefore largely in symbols.—If the House of God is to be a house of prayer for all nations, analogy would lead us to suppose that, like Nature, like Holy Writ, and like Solomon's Temple, its ornaments should be in the main of the same suggestive cast. We find actually in the history of the Church, that this has been generally the case. So that the symbolic words which were *uttered in the ear* to the first disciples, have been since proclaimed, as it were, upon *the house-tops.* Not only through preaching, whether written or spoken, but by means of a highly significant and elaborate ritual, to say nothing of an architecture, which, in its finer specimens, or at all events in its ideal, may be compared almost to an apocalypse vision, the Church has continued to blazon forth the truth in parables; teaching according to her Lord's example not only in sober prose, but in forms of poetic grace; training her children in glory as well as in virtue; and for the most part hiding her cords of strength beneath bands of spiritual beauty.

Now that something was foreseen, and intended, will be seen more clearly, I think, if we consider the fact, that the symbols of the New Testament, whether we call them metaphors, proverbs, or parables, are not taken from the storehouse of Nature and of daily life in a random way, but are selected on an ascertainable system Thus, in nature it is commonly said there are four elements, *fire, air, earth,* and *water.*—If we examine the language of the Bible, we find that each of these elements has its antitype, and that the antitypes are related to each other in strict analogy with the type. *Earth*, for instance, is the dull material, which is purified, quickened, and moulded into shape by the other elements. In beautiful accordance with which we find, that while *earth* is generally the symbol of human nature, *fire, air, and water*, are respectively the types of the *purifying, quickening,* and *cleansing* operations of the Holy Spirit.

In the same way the chief necessities of man in his daily life are, in addition to the elements already mentioned, "*Bread* to strengthen, and *wine* to gladden man's heart;" "*oil* to give him a cheerful countenance;" *raiment*, for decency and honor; and finally, *armor* for protection.—Now all of these, we know, have their place in the symbolical language of the Bible, and most of them in the symbolical ritual of the Church. The chief of them, indeed, are permanently embodied in the sacraments. And if we take the whole history of the Church into account, beginning with the time when our Lord *breathed* upon his disciples, and the Holy Ghost descended upon them in *fire*, we shall find, that there is not one of these elements of Nature, or necessities of Life, which has not been visibly employed for quasi-sacramental purposes.

I might show in the same way, that not only the necessities, but the luxuries of life, its *music*, and its *fragrance*, so to speak, have been grafted upon the tree of life with a new, and spiritual significance. The same is true of the most prominent specimens of the animal and vegetable kingdoms. Indeed there are few things of which the same may not be said. Nothing is so trivial as not to be capable of application to sacred uses. And many things, disregarded by ordinary teachers, are turned to good account in the lively imagery of scripture, that it may be said of them in Virgil's language,

"Mirantur frondes novas, et non sua poma!"

To be continued.

EXTRACT from an Address delivered at the Public Opening of the Reading Room and Library Association of the Protestant Episcopal Church, in Philadelphia, May 18, 1852, by Charles E. Lex, President of the Association.

Behold, then, the young man as he stands before you, and view him as an object of positive interest. Mark his ruddy cheek, his quick and eager eye, the flush of emotion or passion that overspreads his countenance, his self-confidence, his proud and lofty bearing, his hopefulness, his determination at some time to become sedate, and his firm resolution that however deeply he may drain the cup of pleasure, it shall be dashed from his lips before the poison has completely paralyzed his frame. A few short years, and the eye now bright with anticipation, may be dull and languid through dissipation; the fresh and blooming countenance bloated and swelled by maddening excess; the form so erect and stalwart, trembling beneath premature decay; and the noble and lofty purpose, blasted and destroyed forever. Then let him not enter the regions of perdition, because no effort was made to prevent his approach to the turbid waters of debauchery, and to guide him to the deep and quiet stream whereat he may drink and be refreshed!

If we view the matter attentively, we shall find that the world has been utterly derelict in this respect, and that Christians have not come up to the standard of their holy vocation. Instability, heedlessness of consequences, and indifference to the claims of sobriety and virtue, have long been adjudged the portion of youth, as prevailing traits of their disposition, as almost proper preparatives for the sterner features of character which should adorn the maturity of manhood. As if the soil was to be well sown with noxious weeds, and a plentiful crop of wild oats, as they are called, matured, before it is rendered capable of cultivation, and ready for the development of the good seed of the kingdom.

In the opinion of many, to expect from them steadfastness of purpose or propriety of demeanor, is preposterous, and all the hope entertained seems to be, that the dangers which threaten destruction, shall be passed unharmed, or that a knowledge of life in its worst sense, shall in some way render them more fit, to assume hereafter the loftiest positions in society. But are such views just? Are the young thus to be delivered as ready prey, to the destroyer? Are they to be given over to their depraved appetites, and taught the principles of morality by the severe scourges consequent upon unrestrained indulgence? Shall we accord the necessity of purity and innocence and chastity, to the one sex, and deny it to the other? Is the family circle, complete with the mother alone, or the system of household education rendered perfect, without an example of manly virtue and lofty bearing in its divinely appointed head? Shall the little circle clustering around the father's knee, look in vain from a mother's teachings for a practical exhibition of their verity in him? Shall the hymn which their infant voices are taught to swell, need the fulness of his manly voice, or the daily approaches to the throne of grace be made without his uplifted hand and supplicating look? Some may tell him that the restraints of home are too confining for one whose days are passed amidst the cares and turmoil of business; that all may safely be left to her protecting care, whom he has promised to honor and cherish, yet for the want of his example that would have been as powerful for good, as it has been potent for evil, the boy whose curly locks now yield beneath the pressure of his hand, will one day break his heart, and bring down his gray hairs with sorrow to the grave.

These principles lie at the foundation of every virtuous community, for unless the moral training of its members be correct, no permanent stability can be expected in the body politic. If this be true, then we should look for every effort to be put forth for the proper cultivation and improvement of all that is useful, and for the extermination of all that is noxious and harmful. But has such been the endeavor? Let the question be answered by what is daily occurring around us. See how every avenue of pleasure is opened in its most attractive form, to draw aside the young from the pursuit of all that is of permanent utility. Look at the assaults made upon every virtuous and moral feeling; the temptations to indulge in low and grovelling dissipation, and to influence those degrading passions of the heart, which unrestrained in their exercise, end in physical and mental degradation. It would seem as if the arch deceiver had gathered all his forces to the onslaught, and that men, imbued with the spirit of his malevolence, had become his willing agents to entrap the inexperienced to their eternal ruin. For them, the theatre opens wide its portals, and presents within its polluted walls, a combination of all that to the serious mind, is repulsive and degrading. Its exaggerated pictures of human life, its gross profanity and blasphemy, its licentiousness and impurity, its slanderous caricature of all the learned professions, its drivelling representations of old age; its insidious attacks upon our holy religion; the morbid sympathy which it excites for the seducer and the villain; its failure to represent as parts of society, the pious and the good; its luxurious apartments, where the blood may be heated by the fiery draught; and its upper tier, where fallen and degraded woman completes the lesson of infamy, form a combination of all that is debasing, and which the master spirit of hell could alone have devised.

And then to tempt him from the path of rectitude, the attractions of gaming are outspread before him. The billiardroom exerts its fascinating influence, and steals away the time that should be devoted to higher and more ennobling objects. His frame is excited and inflamed by the interest aroused in the result; and if perchance, he turns to examine the decorations of the walls, he there finds (as I have been told), that the noble art of painting has been prostituted into pandering for the most degrading passions of our guilty nature. In how many other places does he not meet inducements to indulge the cravings of appetite, whilst the cup of intoxication seems almost necessary to allay the feverish heat, excited by highly seasoned condiments, sometimes expressly prepared to produce an unnatural thirst.

Even the books which should amuse his leisure hours, become sources of contamination. The press has been desecrated by those who have made it the vehicle for sowing the seeds of impurity broadcast over the land, and both author and publisher, seem to have forgotten, that the dread consequences of its dissemination, the unchaste and unhallowed thoughts engendered, and the guilty deeds suggested and perpetrated through their unrighteous coalition, will one day be visited with terrible severity upon their guilty heads. Woman, too—yes, even virtuous and refined woman, sometimes lends her influence against the right. The gay and polished libertine, whose free and easy manners have been acquired by intercourse with the basest of their sex, is flattered and caressed, whilst the young man of modest demeanor is thrust aside, and finds himself eclipsed in society, by those whose private character is loathsome and disgusting. See you not then how his path is beset in every direction, by day and by night, in the halls of revelry, and in the crowded streets, and can you wonder, when he is crushed beneath the terriffic load, when health, and name, and fortune, are sacrificed in a career of guilty pleasure, and the light of his bright eye extinguished in the darkness of despair? It was a truthful, yet saddening thought of the German artist, when he portrayed our great adversary, playing the game of life with the young man, for his soul; stripping him one by one of his virtues, overcoming him by temptation, cheating him gradually of happiness and heaven—eyeing all the while, with fiendish malice, his unsuspecting victim, who is blind to his deformity; whilst a guardian angel, who has watched with intense interest the progress of the game, is preparing to take his flight and abandon the mad and reckless youth to the consequences of his own temerity.

But whilst the world has left him to his fate, the Word of God has not deserted him. Its sacred pages warn of danger in the very outset of his career, and point to the only refuge from sin and temptation. Scattered all over in rich profusion are the invitations to those who are still in early life, whilst the book of Proverbs appears specially devoted, in the most affectionate language, to set before them in true colors, the peculiar snares to which they are exposed. There the royal Seer, with all the dignity of a father, records for his son the collected wisdom of a life; whilst the cherished instruction of a mother forms its closing chapter, and our hearts glow with admiration, as we read the holy words which she taught King Lemuel, the son of her earnest and heaven directed vows.

Nor do we find there teachings alone. Practice is added to precept, and early piety is developed as carried into action. Joseph, David, Daniel, and the youthful Bishop of Ephesus, with many others, are brought before our notice as models for imitation, and as exhibiting in their full perfection the graces of a holy walk and conversation. Whatever the world may think, the Bible at least does not regard religion as meant for the aged and infirm, the sick and the dying. The young are to be enlisted in the sacred cause; their ardor is to be properly directed, and that which, under other circumstances would be powerful for evil, is to be rendered instrumental in carrying out the great design of its heavenly Author. The Church needs continually to have new blood inserted into her system, and whilst her fathers in Israel are to be regarded with reverence and respect, that reverence would cease, unless they were surrounded by sons growing up as tender plants in the heavenly nursery, beneath whose refreshing shade they may repose after the burden and heat of the day, and feel that they are deeply rooted and grounded in the faith.

(To be continued.)

From the Scottish Ecclesiastical Journal.

An Ecclesiastical History of North Britain.

CHAP. III.—COLUMBA AND THE CULDEES.

(SECTION I.)

1. St. Columba. 2. The Scots in Argyle. 3. Earlier portion of Columba's Life. 4. His departure from Ireland. 5. Iona. 6. Columba in Cantyre—Revelations. 7. Columba in Pictland. 8. Columba among the Hebrides. 9. Characteristics. 10. Visits to Ireland. 11. Columba in his Monastery. 12. His Latter Days. 13. Preparation. 14. Death of St. Columba. 15. Reflections. 16. The Burial.

We are now approaching the foremost name in the Ecclesiastical Annals of the North, and nearing the shores of "that illustrious island, once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion." Ninian had been dead for more than a century, and Kentigern was past his prime, when Columba, last and chief of the venerable triad, and then in the full vigor of life, sailed from Ireland with his faithful disciples, and fixed the see of a new mission at Iona.*

The Saint had had warlike predecessors in the Western Highlands. About the opening of the sixth century, A.D. 503, a colony of *Scots*, then the dominant denomination of Celts in Ireland,† effected settlements in various portions of Argyleshire. Their leaders were three brothers—Fergus, Angus, and Lorn. In the partition of territory which took place, Lorn was assigned the territory which still bears his name; while Angus, it is surmised, had the island of Islay, and Fergus, it is ascertained, the peninsula of Cantyre.‡ On the death of his elder brothers, Fergus became lord of the entire principality, which was named Dalriada, from the parent province of the colonists in Ulster. Fergus stands at the head of the line of Scottish kings, and Dalriada has been justly designated the cradle of the Scottish monarchy. By dint of constant encroachment and superior valor, the Scots, in the course of three hundred and forty years, achieved a similar ascendancy among the Celts of North Britain to that acquired by their ancestors in the sister island, placed Kenneth Macalpine, the twenty-ninth in succession from Fergus, on the Pictish throne, and gave the name of their tribe to the ancient Caledonia.‖

Columba, as his name is latinized from the Celtic *Colum* or *Callum*,§ was nearly related to the Scoto-Irish princes of Argyle. His father, Phelim, was, by the mother's side, grandson of Lorn, and, by the father's, great-grandson of Neil, the redoubtable monarch of all Ireland. His mother, whose name was Æthnea, gave birth to him at Gartan, in the county of Donegal, December 7, A.D. 521.¶ From childhood his piety was remarkable; and while yet a mere stripling, his preceptors, among whom were bishops and abbots, used to speak to him by the title of Saint. At the age of twenty-four, being then in deacon's orders, he founded a great monastery on the western shores of Loch Foyle, the nucleus of the future city of Londonderry.—Some five years later—A.D. 550—he established another and not less famous brotherhood at Dairmach, or Durroch, in King's County.* About this time he lost his friend Kiaran of Clon-Macnois, a Saint much revered by the Scots of Dalriada, and from whom the parish now called Campbelton derives its ancient name of Kilchiaran, although it is a mistake to suppose that he ever preached in Cantyre.† At the age of thirty, Columba was ordained presbyter by St. Etchen, a Meath bishop, who was, Cincinnatus-like, ploughing in a field when the candidate made his appearance; so unpretending in their habits were the Church dignitaries of the period. Above the grade of presbyter, notwithstanding his unrivalled influence and celebrity, Columba never rose. His humility, it should seem, shrunk from the higher and more onerous function.

No other motive than zeal to spread the faith is needed to explain Columba's departure from Ireland, although the direction which that zeal took may possibly have been influenced by the grief of the Saint at native feuds, which he found himself unable to pacify. "The true, or at least principal cause of St. Columba's going to Britain was his zeal for the conversion of the Northern Picts, who were still in a state of Paganism, and for the better instruction of his countrymen who were settled in Argyle and other adjacent tracts."‡ The more effectually to prosecute this twofold design, he obtained from Conal, king of the Dalriadic Scots, and his cousin in the third remove, a grant of the little island then known as *Innis nan Druidneach*,‖ or Isle of Druids, and since as *I, Iona*, and *I-colmkill.* The remains of a Druidical temple, which are still traceable, sufficiently explain the first of these descriptive epithets, and attest the early location of a Pagan college in the future seat of Christian learning and piety. *I*, or, with the aspirate, *Hy* (pronounced *E, He*), marks it out as *the* Island by way of eminence, just as ancient Rome was styled *the* City, or as the Sacred Volume is styled *the* Book. To this the addition of the Gaelic for *blessed*, which is *Shona*, *S* being silent, resulted in the compound *Iona*, or Holy Isle—a name still given to Lindisfarne, the Iona of the east. Iona again was sometimes varied by *I-colm-kill*—Island of Columba of the Cells, a surname which the Saint acquired from the numerous places of religion which he founded both in Britain and in his native country.§ In the glowing orientalism of Celtic speech, "Columba of the hundred cells," a frequent phrase of panegyric, denotes a pitch of ecclesiastical distinction akin to the martial pre-eminence of "Drust of the hundred battles."

If Palestine and Greece rise up as examples of that law of Providence which selects portions of the earth's surface, physically insignificant, for the birth of the most stupendous influences, as if on purpose to dispart spiritual greatness from material magnitude, we may read no mean illustration of this same law in the historical celebrity of Iona. One of the very least of the Hebrides, a mere speck in the ocean, rather an islet than an island, it was yet for ages the beacon-light of religion and learning, not only to Britain, but to a great portion of northern Europe. The ancient glory has long departed. Of the humble structure in which Columba worshipped no trace is left; and even the proud fabric of an after age survives only as a ruin. But nature never grows old: the pilgrim stranger of the nineteenth century gazes on the same unchanging outlines which met, thirteen hundred years ago, the eye of Columba. Iona, approached from the east, "presents the appearance of a plain slightly elevated above the water, and which, as it recedes from the shore, is broken by numerous rocky hillocks of irregular shapes, few of which exceed one hundred feet in height. The highest, called *Dun-Ii*, reaches an elevation of four hundred feet above the level of the sea. Numerous little valleys or basins, covered with verdure, stretch between the rising grounds, affording pasture for cattle, and a pleasant retreat for those who can enjoy solitude, or who would seek in retirement from the busy scences of life a solace for grief, or an opportunity for meditation and prayer. It is pleasant to fancy how, in the old times, when this island was a favorite spot for religious recluses, many a wounded spirit may have had its 'rooted sorrow' assuaged amid the soothing quiet of these lonely valleys; and many an earnest prayer may have gone up to heaven from godly worshippers, who felt their devotion elevated as they gazed from these 'loopholes of retreat' upon the wild magnificence of the adjacent scenes, or listened to the solemn music that booms unceasingly from the roar and swell of the vast Atlantic."¶

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* The original authorities for the life of Columba, are the two biographies by Cumin and Adamnan, and the notices in Bede, lib. iii. cap. 4, lib. iv. cap. 9, in the *Anglo-Saxon Chronicle*, A.D. 565, and in the *Annals* of Tighernac, A.D. 520, 596. To these this general reference may suffice: a special one will be given wherever it is requisite. Cumin was the sixth Abbot of Hy, and wrote about sixty years after St. Columba's death; Adamnan was the eighth Abbot, and wrote some twenty years later. The first memoir is brief, covering only eighteen pages of Pinkerton's octavo; but the second, which was manifestly designed to supplement and supersede the other, extends over one hundred and thirty-four. Both writers, when not expatiating in the region of the miraculous, are sensible and trustworthy. Of modern lives, that of O'Donell (published in Irish, A.D. 1520) is spoken of with commendation by competent judges. The present writer has consulted, with more or less advantage, several sketches in English, as those of Smith, *Glasgow*, 1824; Lanigan, *Eccles. Hist. of Ireland;* Butler, *Lives of the Saints;* and Alexander, *Iona, Religious Tract Society's Monthly Series.* Lanigan is learned and judicious, Alexander animated and interesting. The latter, indeed, has sometimes unconsciously allowed dogmatical bias to interfere with critical accuracy. Of this hereafter. Meantime the present writer has to acknowledge his obligations to Dr. Alexander for one or two very eloquent and striking passages in *Iona*, which he has interwoven, as will be seen from subsequent references, with his own text. On the whole, the life of Columba rests on greatly more reliable authority than do those of Ninian and Kentigern. Nevertheless, the latter, however dubious in certain minor details, are not to be considered legendary. Whitehorn and Glasgow were great Churches. because Ninian and Kentigern were great evangelists. The dead walls, nay, the ruin-smit foundations, are eloquent to this hour of the living founders. The spiritual work which these structures symbolize, is memorial of no second or third-rate workmen. Why depose them from their place in the Church History of Scotland? *Si quæras monumentum, circumspice.*

† As to the migrations of the *Scoti*, and their ascendancy in Ireland, see Stillingfleet, *Origines Britannicæ*, Preface; and Wilson, *Archæology*, p. 469 and sequel. "Towards the close of the third century at the latest, the name of Scotia appears to have been generally applied to Ireland, and for nearly seven centuries continued to indicate the Hibernia of the Latin writers." Columba's biographies are full of corroborations of this statement, *e. g.*, "Scotia et Britannia—Scotia Britanniæ—Columba de Scotia ad Britanniam enavigavit" (his voyage to Iona). Camden has a host of authorities to the same effect, set down by Chalmers, *Caledonia*, vol. i. p. 272. The present *Scotland* is indeed *Nova* Scotia, Ireland having had exclusive property in the name down to the ninth or tenth century.

‡ *Caledonia*, vol. i. p. 275.

‖ The first instance, so far as I can discover, of Scotland's being so called, is in the *Saxon Chronicle*, A.D. 933. "This year king Athelstane went into *Scotland*, and ravaged a great part of it." In any case, the change of name is clearly referable to the Pictish conquest in the reign of Kenneth Macalpine. Of whom old Wynton writes:

"Out of Argyle he brocht the Scottis,
And put thame quhair that the Pychtis
Had before thame made duelling,
And thair gart thame be, and he thair king!"
Book vi. ch. 106.

In a MS. of the twelfth century, we have the following:—"*Pictavia*, nunc vero, *corrupte* vocatur *Scotia.*"—*Caledonia*, vol. i. p. 339. There is one place in which Bede (who wrote *circa* A.D. 730) certainly uses *Scotia* for *a portion of North Britain*—"Colman . . . *in Scotiam* regressus est," lib. iii. cap. 26; but the portion intended is not the ancient Caledonia, far less the modern Scotland, being simply the *Provincia Scotorum*, as opposed to the *Provincia Pictorum*—in other words, the portion of Caledonia then *occupied by the Scots*, the Dalriadic territory in Argyle.

§ The same name with *Malcolm.* Both *Columba* and *Iona*, however, were too pun-provoking to escape the manipulation of erudite puerility. "*Iona* has by some writers been referred to the Hebrew, from the idea that as *Columba* in Latin, and *Jonah* in Hebrew, both signify a *dove*, the island was thus named out of learned reverence for the memory of the Saint; but this is a mere dream."—*Iona*, p. 11.

¶ See a very satisfactory vindication of this and the dependent dates in Lanigan, vol. ii. 113, 247. Columba was born (as is admitted) on a 7th December, and died on a Sunday, a 9th of June. According to Adamnan, the oldest and best authority on the subject, he left Ireland for Iona in the second year after the battle of Kildrem (near Sligo), and remained there precisely thirty-four years, being at the time of his arrival in the forty-second, and at the time of his death (consequently) in the seventy-sixth year of his age. The battle of Kildrem was fought, A.D. 561. From which point all the three dates of birth, transit, and death, viz., A. D. 521, 563, and 597, are of course to be deduced. With which tallies the fact, that June 9 was a Sunday in the last-named year. And thus a clue is found to the mistake of Bede, who places Columba's arrival in Britain *two years too late*, A.D. 565, but allows him only *thirty-two years of residence*, whereas Adamnan is positive and explicit for *thirty-four.* O'Donell, following, apparently, some Irish annalist, says that Columba arrived in Britain on the eve of Pentecost; and Tighernac assigns the same day for his death. This last is certainly a mistake. Midsummer 563—Midsummer 597 is the best expression of the interval.

* Rendered by Adamnan, *Roboretum campi*—Oakgrove of the plain; by Bede, *Campus roborum*—Plain of oaks.

† Lanigan, vol. ii. p. 121.

‡ Ib. p. 149.

‖ *Druid* has no connection with the Greek δρυς. It is the Celtic *Druidh*, a *Sage.*—*Iona*, p. 22.

§ Pinkerton, *Enquiry*, vol. i. p. 299; Lanigan, vol. ii. p. 115.

¶ *Iona*, p. 12.

To be continued.

From the London Evening Journal, of August 4.

Primary Charge of the Bishop of Norwich.

To the Editor of the Evening Journal.

Sir: Dr. Hinds has recently delivered himself of a primary charge, which, at first sight has rather a mystical and unpractical tendency. He is not a man given to humor, nor is he esteemed malevolent, or he might almost be accused of drawing a satyrical picture of the Church's submissive position as an Establishment, for the express purpose of taunting her with the impossibility of regaining any power of self-reformation. Whatever subject he touched on, the practical part of it was soon dismissed by arriving at the conclusion that a Church Legislature was the only remedy; and yet, strange to say, the great point of his whole charge was to pronounce that to be, not only in abeyance, but absolutely extinct. He first acknowledged some great want—as, for instance, he expressed himself 'exceedingly anxious to avail himself of the learning and judgment which was diffused through such a body as the 900 clergy of his diocese, and that he should be glad indeed if some systematic arrangement for ascertaining their views on any great question could be devised'; yet the object of introducing this tantalising sentiment was soon found to be only in order to express a strong condemnation of that 'experiment in another diocese' which is the obvious mode of supplying the want. He does indeed suggest that the bureau system of employing archdeacons and rural deans to obtain the sentiments of the clergy on any great point would answer the purpose; but he leaves this question in such an unauthoritative and indefinite manner that the innate poverty of such a method was not made to assume any distinct or living form.

The subject of some adaptation of the Church's services he also treated in the same manner. He conceded that early communions were allowable, but nothing else could be done without Convocation. Having again arrived in his argument at

a Church Legislature, the same result followed as before. Convocation was pronounced extinct; the Church was said to be an Establishment, a part of the State, and therefore she must not expect freedom. Prime ministers were not likely to run the risk of allowing any such thing, and therefore the clergy must not console themselves in the obvious imperfections of their Church by any hope of better times. Like good boys they must do their work and not grumble. The brevity and apparent indifference with which practical subjects were introduced, simply as means to arrive at the same conclusion, time after time, of the Church's subservient position, made the whole charge a painful illustration of adding insult to injury. A bishop seemed to be addressing the Church as follows:—'Your whole system is lame and crippled, you want this thing and that thing, but Convocation is your only remedy, and that you shan't and can't have. I will help you with some little devices of my own, and with these you must rest content'.

Restraint can be endured when there is hope of freedom; but a galling taunt from your 'spiritual father', that the misfortunes of your position are indeed great, yet that the Church has lost all power of self-adjustment, is suggestive, I would humbly represent to his lordship, of many painful ideas.

In this wretched dilemma, then, does the bishop leave his subject for the present; but as a business-like man, I cannot think him to be without some more definite object in view than was openly explained in his charge. I do not imagine that he exposes the Church's working imperfections simply to taunt her with her want of remedy. It is more charitable to his good taste, and more consistent with his general character as Lord John Russell's nominee, and also his pet University reformer, to conceive the line thus taken to be the introduction of some future policy in the whole government of the Church. He pictures the Church in a confused, helpless condition, that she may the more willingly submit to the Civil Power as the active controller of her plans. It is, no doubt, to the development of a State Church—to the time when the Church will be but a religious department of the State—that Dr. Hinds looks forward, and for which he is now preparing his diocese.

Let Churchmen also look to the future, and stake the issue of a free Church Legislature against its open and secret impugners. There is a strong feeling that Convocation will act, and therefore that they who deny it are wrong in their forecasting of facts. Let facts, then, be the future judges between the one party and the other. I remain yours, &c.,

A NORFOLK CLERGYMAN.

[We are most happy in giving some copious extracts from the Convention Address of the excellent Bishop of New Hampshire; and in expressing our satisfaction at the steady and we trust permanent growth of the Church in that Diocese.]

Bishop Chase's Address.

Brethren Beloved in the Lord—

This is the eighth time of my addressing the Convention of this Diocese as its Bishop. Deep and painful is the sorrow with which I look at the past and the present, and consider how little has been done for the honor of Christ, and for the advancement of the great interests of his Church. Of the services performed by myself, and of the facts and events which have passed under my official recognition, I proceed as usual to give you an account. Would to God I had the materials for such an account as would rejoice and strengthen the hearts of the friends of Zion, who have aided us with their kind offices and liberal gifts, and relieve us from the necessity of so constantly reporting and pleading our weakness and our wants. May he forgive our remissness in duty, accept graciously our well meant and humble endeavors, and impart to us the energies of a more efficient faith in our future work.

Our last annual Convention was holden at Dover, on the 28th day of May, 1851. On that day I admitted, on Testimonials from the Standing Committee, Mr Andrew Oliver and Mr Alonzo Buck Flanders, as Candidates for Holy Orders—the latter having been an officiating minister in one of the Methodist denominations. At the same time I issued to the Clergy directions for adapting the Morning service of the 22d day of June to the purpose of commemorating, in conformity to invitations transmitted to the American Dioceses, the founding of the venerable society in England for Propagating the Gospel in Foreign Parts—the Psalms for the day of the month being singularly appropriate. I simply recommended the use, before the General Thanksgiving, of the first collect, in the form for consecrating Bishops, and the last collect in the Institution Office—the words, 'to the Clergy and people of thy holy universal Church' being used, instead of the words, 'to this Congregation present'.

June 6. I addressed a letter to the Archbishop of Canterbury, in answer to his letter of 28th March, touching the celebration of the third Jubilee of the Society for Propagating the Gospel, in which I informed his Grace of our purpose to join in the proposed celebration.

June 24 and 25. I attended, in St. Bartholomew's church, in the city of New York, the annual meeting of the Board of Missions. Not to mention the motives derived from general considerations—I have felt it specially my duty to attend the meeting of this body, on account of the important aid extended by it to the Church in this Diocese. Without that aid some of our churches must be closed.

In the evening of the day last mentioned, I attended the annual meeting of the Board of Trustees of the General Theological Seminary; and on

June 26, I was present at the annual Commencement in St. Peter's church, New York.

I think it proper to remark, that each of these general institutions of the Church is still pursuing its course of eminent usefulness in the departments of Theological Education and of Christian Missions. May the blessing of God rest upon them and make them instruments for advancing the glory of His grace.

Aug. 17, Sunday. In company with the Rev. Dr. Haight, of the city of New York, and a party of christian friends, I spent this day among those glorious works of the Creator, the White Mountains. Having fulfilled our plan of exploration and observation on Friday, it was a question with us on Saturday whether to spend the Lord's day at the Crawford House, or at Conway, a small village thirty miles distant. To reach Concord, where we had in our first plan proposed to assist the Rev. Mr. Marble in his holy and useful labors, we now found was impossible. We decided to remain at the mountains, and had afterwards no reason to regret it. In compliance with a courteous request from the Head of the Crawford House, we gave directions for such arrangements in the great saloon as the due performance of the solemn services of the Church required. Preparation was soon made, and we had the pleasure of seeing before us a congregation of fifty persons, nearly thirty of whom were Episcopalians, and had with them that excellent Travelers' Guide and Companion, the Prayer Book. At once we felt at home. In the morning, the Rev. Dr. Haight read prayers, and I preached. In the afternoon I read prayers and he preached. There being an instrument present, and several ladies and gentleman skilled in the art, we were favored with excellent music. In the congregation were persons from many of the States of this Union — New Hampshire, Maine, Massachusetts, New York, Ohio, Indiana, Alabama, and probably others. I humbly trust the religious performances of this day will not have been without good effects. As for ourselves, we very much enjoyed a Sunday among the mountains. The ministers of the Church should go thither to learn the sublime of Conception. I never so felt the sublimity of her blessed service as there among God's everlasting hills. An awe seemed to visit every mind in the saloon, as there came a whisper from above, 'Be still, and know that I am God'. I thought it well to leave a few Tracts at the Crawford House, for the benefit of those who might be disposed to read about Christ and the Church. It would be well also, if a few copies of the Book of Common Prayer were placed in each of the large Hotels in that region, so certain to be more and more resorted to by travelers.

Oct. 29. In compliance with a request from the Presiding Bishop, I assisted in the Consecration of the Rev Dr. Williams as Assistant Bishop of the diocese of Connecticut That solemn service was performed in St. John's church, Hartford, Conn.

Nov. 2, Sunday. I visited St. Andrew's ch., Hopkinton—having closed my church at Claremont in order that I might spend a holy day with this sorely tried flock, which had been without a shepherd for nearly a year. I read service and preached twice, and administered the communion. The day was stormy and attendance difficult. The number of communicants present was 28—under the circumstances a goodly number. It gave me pain to hear such expressions of craving desire for the ministrations of a christian pastor, without having it in my power to give assurance of relief. The parish, I am grieved to say, is still vacant. Would to God that benevolent hearts might be moved to give of their means for the relief of this struggling and deserving flock—who, I bear them testimony, have not been remiss in the use of their own means in the cause of Christ and the Church—'for to their power, yea, and beyond their power, they were and still are, willing of themselves'. They have a beautiful granite church, which was erected many years ago, when the worshippers were more numerous and resources more affluent. If called upon to explain such an instance of decline, I answer, by the death of the aged and the emigration of the young it is fully accounted for. Yet, not all are gone. Many 'strong in the faith that is in Christ Jesus', still remain to 'speak of His marvelous works', and to declare their love for His Church. May God put it into the hearts of them who have means, and of ministers who can practice a self-denial not uncommonly trying, and who desire to place themselves in a small circle of affectionate friends and devoted christians, to befriend this worthy flock. One hundred dollars a year—at most one hundred and fifty—added to what can be raised in the parish and appropriated from the funds of the Diocese, would cause joy and gladness in many hearts, and light up a smile of gratitude in the faces of those whose advancing years point to an approaching dissolution of earthly ties.

Nov 3. I visited St. Paul's church, Concord, preached twice, confirmed one person, and attended a catechising of the children, who, as usual in this church, appeared to the very best advantage. There can be nothing invidious in remarking, that in none of our churches is there a better Sunday school than here. The Questions on Genesis, published by the Protestant Episcopal Sunday School Union, are used here with the most satisfactory effect. I see in this Church sure evidences of health and prosperity—though if God should grant it his blessing a hundred fold there would 'be room enough to receive it'.

Nov. 4. I visited St. Michael's church, Manchester, preached and confirmed two persons; the congregation assembled was large and very attentive. Since the visit now mentioned, this Church has changed its Rector. The Rev. Mr. Kelley, by resignation previously presented, brought his labors to a close on the first of April, and removed to the Diocese of Rhode Island. The first effect of this sudden and most unexpected occurrence was, as I am informed, disappointment and discouragement; although I am happy to say and thankful to God, it did not long continue, for I soon received intelligence of the call to the rectorship of the Rev. Isaac G. Hubbard, formerly of this Diocese. I have great pleasure in adding, that after due consideration, this beloved brother accepted the invitation, and has again become a fellow laborer with us in the Gospel. May his labors be abundantly blessed, and his heart be cheered by the growth of the flock committed to his charge, in numbers and in piety. Mr. Hubbard has commenced an undertaking which is of the greatest importance to the church, the erection of a parsonage. To this as a measure calculated under the divine blessing to give stability to the parish and to the pastoral relation, I give my full approbation, and I cordially recommend it to the favor of the liberal and benevolent. In such towns as Manchester, rents are not in reasonable proportion to the cost of building. Economy recommends building rather than hiring. Let the rector have a home, where he will not be annoyed by the voice of landlords calling upon him to submit to the trouble and expense of a removal, or to the payment of an increased rent, and he will cheerfully and patiently bear with many things not quite as agreeable as he could wish. May the undertaking referred to be successful.

Nov. 6. Accompanied by the Rev Mr Marble, I visited the church at Holderness. We stopped as usual at that mansion of hospitality, the Hon. Judge Livermore's. This most venerable gentleman, who bore for a long succession of years a distinguished part in the civil affairs of the State, a churchman of the old time, being at the period of my visit 85 years of age, was still—it gives me much pleasure to say—sound and strong in mind. On the day following we held service in the old church, morning and afternoon — Mr. Marble reading service, while I preached. The weather was good and the congregation in the morning consisted of thirty-six persons; in the afternoon not quite so many. I was better pleased with the appearance of things than heretofore. I do not think this old parish will die out just yet. The wardens of the church expressed a wish that I would this spring or summer send a clergyman to spend a few weeks with them, and thought they could raise the sum of $90 to remunerate the service. It is singular that from this church some evil person has stolen the large Bible. It having been understood that I should hear further from the church wardens, I have taken no steps touching the mission above mentioned.

Dec. 28. In St. John's church, Portsmouth, I held an ordination for the purpose of admitting to the Priesthood the Rev Wentworth L. Childs, Deacon. The Rev Mr Salter of Dover, and the Rev. Dr. Wells of Boston, read morning prayer. The sermon was by myself. The Rev Dr. Burroughs presented the candidate. In the afternoon of the same day I confirmed in that church seven persons—a sermon being delivered by the Rev. Dr. Wells The day was stormy and inclement, still the people assembled in good numbers.

Dec. 30. I visited St. Thomas' church, Dover, preached twice and confirmed five persons. In the morning there was a good congregation, but in the evening a full church. This parish still prospers happily under the able and faithful ministry of the Rev Mr Salter, whom as all other of our excellent clergy, may God long preserve to do him honor and his people good.

Jan. 2, 1852. In connection with the announcement of the fact that the Rev Dr Creighton had finally declined the Episcopate of the Diocese of New York, I received from the Standing Committee through its Secretary, a request that I would again undertake to perform Episcopal offices in that Diocese. To this, under the circumstances of the case, I could scarcely do otherwise than agree, though it rendered necessary some very important changes in my purposes of action at home.

Feb. 14. After due examination, in which I was assisted by my Reverend brethren Smith of Claremont, and Johnson of Windsor, Vt., I admitted to the order of Deacons, Mr. Alonzo B. Flanders. Morning prayer was read by the Rev Mr Smith, and the sermon was delivered by myself.

May 23. I held a confirmation in Trinity ch., Claremont, when nine persons renewed their baptismal covenant, and received 'the laying on of hands'. As in these addresses I endeavor to give a brief statement of the condition of each parish as it appears to me, I think it proper to state here, that this parish is now engaged in a vigorous undertaking to erect a new church—an undertaking, I believe, both expedient and necessary in the view of all. The work has been commenced, and a design of a very beautiful style from those eminently tasteful and practical architects, Messrs. Wills & Dudley, of the city of New York, is in the hands of Mr. Washburn, a skilful builder from Albany. The structure is to be of wood, and will be a real church, and nothing else, and by the contract is to be completed by the beginning of December next. I would here make grateful mention of the favor shown us by several of the Clergy and Churches of New York and Brooklyn, some of which have already made, and others propose to make donations to our building fund. These are much needed, and most thankfully received.

Here closes my account of things of which I think it important to preserve the order of dates.

In consequence of my long engagement in New York, and the preparation necessary for the proper discharge of its duties, as well as for so long a separation from public and private affairs at home, it has not been in my power to make the usual annual visit to the Churches in Plainfield, Cornish, West Claremont, and Drewsville. If it please God to spare my health, they shall not, on the whole, be losers by the omission, as I mean to take the earliest opportunity to supply it. As respects the Churches in Cornish and Plainfield, I have great pleasure in stating that they are now under the charge of the Rev Alonzo B. Flanders, and are united and prosperous to a most gratifying degree. Never probably had they before them better prospects. God grant that our highest hopes may be fulfilled. The Rev Ezra Jones, being called to another sphere of labor, resigned the care of these Churches about the first of October last, and took letters dismissory to the Diocese of New York. The Rev Dr Sprague of St. Peter's church, Drewsville, and the Rev Mr Smith of Union church, Claremont, are still 'showing all good fidelity' in the various departments of ministerial duty.

It is with grief I record the death, in the month of April last, of the Rev Henry L. Low, a presbyter of this Diocese. His health, which was never of the robust type, had been gradually failing from the time of his withdrawing from the Church at Hopkinton; and judging by what I heard from time to time, I was impressed by most painful fears that this excellent man, accomplished scholar, and able minister of Christ, would not be restored again to his place among us in the harvest field of the great Husbandman. It has so come to pass. He has gone, I cannot doubt it, to that bright and blessed world, where the Redeemer sits in glory at the Father's right hand. May God comfort his numerous friends in the memory of his many virtues and his great excellencies as a man and a minister. A more pure, guileless, loving, and benevolent heart, it has not been my lot to know. Brethren, let his memory be honored by us in a faithful cultivation of like virtues.

The number of our clergy is the same as last year. We have lost three, and received the same number. God be praised that we are not yet obliged to yield to discouragement, though the fruit of our labor be less than our prayers crave. We must hope on and work on, till the evening come, when the laborers shall be called to receive their hire.

By the blessing of God, our cause prospers and our prospects are still encouraging at Hanover. After a negotiation long pending, a bargain was arranged in the month of March last, consummated by deed and payment on or about the beginning of April, by which the Methodist church previously occupied by us has become our own. I have taken a deed running to myself, under a purpose to be governed by the counsels of my brethren as to a disposal that may be permanent and accomplish the sacred objects of the purchase. The building, with the lot of land, was estimated at the sum of $900, of which I paid to the trustees, for a deed of the premises, $400, reserving in my hands the balance, $500, under bond as a fund out of which to purchase the pews of such individuals as choose, within a certain time, to relinquish them—the several sums to be paid out of the said balance being determined by a reference *pro rata* to the original cost or apprizal. I earnestly hope the former owners will generally retain their seats, which will leave us the more to be expended in improvements. There is now in my hands and ready at my call money enough to do much in that way, if not called for to pay for pews. I consider this on the whole an exceedingly advantageous purchase. And I think it proper to state, that I have every reason to be satisfied with the liberal and honorable course of our Methodist friends and brethren, from the time when we first began to hold the solemn services of our Church in this house. And I hope their hearts will find a home with us still, and warm more and more with the devout spirit of those services which have been the joy and consolation of some of the wisest and holiest of the Methodist name. What name shall be given to this Church is a question not yet decided. The Rev. Dr. Bourns continues in charge, and from the beginning of last October, has been recognized as a Missionary under the General Board of our Church. Having mentioned the name of this gentleman, I take occasion to state that he is now, as he has been for nearly two years, at the head of an institution of literature and science, commonly known as the Norwich University—an institution conducted by a faculty every way competent to impart a thorough, useful, and refined education, and to give the fullest satisfaction to all who have sons or wards whom they desire to train for the labors, duties, honors, emoluments, and enjoyments of life. There are few seminaries of learning within my knowledge, in which such provision is made for meeting the particular wishes of parents, as respects the plan of study and the special objects to be pursued. The youth can be received to his profiting for three months, and he can be carried through a liberal and complete college course of four years, and receive in the end the first degree in the arts. I cordially recommend the institution to the patronage of the community.

Early in the month of March, letters were received by the Rev. Dr. Wainwright, Secretary of the House of Bishops, from His Grace the Archbishop of Canterbury, and the Rev. Secretary of the Society for Propagating the Gospel in Foreign Parts, accompanied by certain resolutions adopted by that Society in general meeting. After kindly acknowledging the cordiality with which the invitation of last year in relation to the commencement of the Jubilee was received by the Bishops and Clergy of the American Church, the Society requests its Most Reverend President in its name to extend still farther the hand of fraternal love and friendship, by inviting the attendance of a delegation of the American Bishops at the concluding services of its jubilee year.

I need not detail the proceedings which ensued on the receipt of these most welcome and obliging communications. They are already before the public. Suffice it to say, that such of the Bishops as could conveniently do so, met together in the city of New York, and adopted resolutions suited to the occasion. Two of the Bishops present, those of Michigan and Western New York, were then chosen as Delegates. It is a matter of painful regret, that imperious duties at home forbid them to proceed on the delightful mission, a mission promising so much good to the Churches of England and America. Such being the position of things, the proceedings of the Bishops will be placed in the hands of the Most Reverend President of the Society by the Rev'd Dr. Wainwright, their Secretary, who, by request of several of the Bishops, has undertaken a voyage for that purpose. May the bonds of brotherhood between the two Churches be strengthened, and the blessings of sympathy and concord in 'the faith once delivered to the saints' be more and more diffused.

The following is a summary of my labors in the Diocese of New York, performed during a period beginning with the month of March and ending with the month of April, though the period of my charge extended from the festival of the Circumcision to Ascension Day: In 46 Churches, I confirmed 1172 persons, 7 of whom in chambers of sickness; I ordained 4 Priests and 2 Deacons; consecrated 3 churches; laid the corner stone of 1 church, and delivered 59 sermons and addresses. I would again express my grateful sense of the kindness always and every where shown to me, and of the promptitude with which ample provision was ever made for enabling me to accomplish the purposes of my charge.

Brethren, commending you to God and to the word of his grace, I have only to add, that I shall be most happy to listen to any suggestions from this Convention or from individuals, pointing to ways and means of greater efficiency in the work of the Gospel. May 'the God of Hosts look down from Heaven, and behold, and visit this vine and the vineyard which His right hand hath planted'.

Communications.

For the Churchman.

Counterfeits in the Church, and their Fruits.

Mr. Editor:

Our Blessed Lord, in the Sermon on the Mount, warned His disciples against certain false prophets, who would arise to pervert the faithful; and said, "By their fruits ye shall know them." The precept is not confined to those whom he addressed, but extends throughout all time. We may apply this test to those in the Church at the present time, who hold,—some Calvinistical, and others Methodistical, dogmas, as essential to salvation, though they contradict the Prayer Book, and are plainly inconsistent with the teaching of the Church. These men having the control of certain religious (?) journals, and being concerned in certain societies framed for the purpose of disseminating their peculiar notions and errors, are all the while engaged in accusing and censuring those who walk in the good old paths, eschewing alike the ways of Rome and Geneva. They rejoice in the appellation of *Evangelicals*, though justly they have no claim to the honorable title; to distinguish them they may very properly be styled *Pseudo-Evangelicals*, denoting both the emptiness of their claims and the falsity of their religious system, if system it may be called. Nor do we mean all low churchmen under this category, but those only who are banded together for factious and party purposes. When they profess to be so thoroughly acquainted with the Gospel in theory, and to exemplify it in practice, I refer to the description of heavenly wisdom as stated by St. James. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." How beautiful the delineation,—but how opposite the practice of those *Pseudo-Evangelical* journals which are continually boasting of their piety and goodness; and the conduct of those who claim to be leaders of the *party*.

Let us take up the epithet "*peaceable.*" Are not the Churchmen of this diocese such? What churchman has ever disturbed the solemnity of Divine worship, and made the House of God a scene of unhallowed strife and false accusation? Or, consider the Councils of the Church: What churchman has occupied the time of the Convention with factious motions, and long-winded speeches full of invective and bitterness against his opponents? Not one. They have listened with patience to these tirades, and because they have obeyed their Lord's injunction, and not answered revilings with revilings, and railings with railings, they have been taunted, in the organ of the malcontents, with cowardice and imbecility. I trust, Mr. Editor, that the true churchmen of this diocese will long continue to merit these epithets from their bitter enemies, for their patience and forbearance, and thus enable men to apply the test, "By their fruits ye shall know them."

I hope, Mr. Editor, the Reverend conductor of the Low Church advocate in this city may take warning from this text, and learn to conduct himself with amiability and prudence in the ensuing Convention. Let him remember how many eyes are upon him, and how vain it is to pretend to have experienced religion in the Calvinistic way, when envying and bitter strifes are exhibited in action and shown to exist is the heart. And another reflection here occurs: heavenly wisdom is without *hypocrisy*; but I would respectfully ask the Doctor, why he bears the words of Bishop Hobart as a motto for his paper,—"Evangelical Truth, Apostolic Order,"—when he is conscious that he *has turned his coat*, and now opposes those doctrines which the Bishop inculcated, adopts those principles which he condemned, and advocates practices and conduct which he censured. Ah! Mr. Editor, when I view him in the Convention, fighting fiercely against the cherished friends of Bishop Hobart, the Berrians, the Browns, the Sherwoods, and others of the same stamp, who remain unchanged as in days of yore, and see him uniting in sentiment and action with those whose opinions and practices that godly Bishop disapproved of and kept in check with mouth, and hand, and eye, I cannot but exclaim in the oft quoted words of the Mantuan bard, already well applied in your late editorial—*Quantum mutatus ab illo!* Nor can I fail to cite two other lines from the Venusian satirist—

> Impiger, iracundus, inexorabilis, acer,
> Jura negat sibi nata, nihil non arrogat armis.

This is not the spirit of the Christian, and men will seek to know him by his fruits.

Heavenly wisdom is also "full of mercy"—and, tried by this test, how shall the *Pseudo-Evangelical* party stand? Witness their malignant cruelty toward the suffering Bishop of New York, and if possible the still more injured and oppressed late Bishop of Pennsylvania, and the answer cannot be difficult. I have not in view here, the sentence of the Court, nor the subsequent virtual affirmation of it by the House of Bishops in 1850, but the tone and spirit evinced by certain journals in the interest of the party, with their conductors and correspondents, which display the total want of that Christian grace. For instance, it is notorious that soon after the sentence was passed, one or two of these journals made an outcry because the suspended Bishop of New York still received the Holy Communion! Merciful heavens! As if the sentence had not been unjust and cruel enough, they would add to its anguish; and deprive him amid his sufferings and agony of the only solace that remained—the strengthening reception in that Holy Sacrament of the Body and Blood of his Divine Lord! And as we are told that the sentence was intended to last for life, these *merciful* disciples of Jesus, these Christians *preeminently*, as they seem to fancy themselves, would have deprived him for ever of the great benefits of the Holy Eucharist. Is this that mercy which heavenly wisdom exhibits, or is it the hatred, malice, and uncharitableness from which we, three times in the week, pray God to deliver us? "By their fruits ye shall know them."

Again, Mr. Editor, we have another touchstone of the worth of the religion of these men in their treatment of the excellent Bishop of New Jersey. The Rev. Dr. Wainwright, in a speech before a church meeting in England, said *he could express his conviction that the result of the impending trial would be favorable.* Well! Does not the law of the land suppose every man innocent, till he is proved guilty? and therefore even in the lowest point of view, the speaker was quite justified in what he said. I say nothing, here, about the intimate acquaintance of the Rev. Doctor with the accused prelate, his confidence in his probity and straightforwardness, his admiration of the zeal, devotion, and vigor displayed in the building up of the Church in New Jersey, the self-sacrificing spirit he has ever evinced, and the noble results which, by God's blessing, they have produced. These would be additional grounds for the opinion he expressed. But alas, the hate these men bear to the Bishop of New Jersey is so intense, that no one must venture his conviction that the trial will be favorable! All, forsooth, must swallow down the *dictum* of the Presenters, that his conduct evinces great guilt, and treat him already as if he were guilty. They must gulp down with readiness the humane maxim of a certain lawyer who taught about eight years ago, that it would not do to acquit a Bishop if they very much *suspected* him of guilt. Such is the morality, such the mercy, such the religion of these men. Can we fail to remember that our Lord said, that some would come in sheep's clothing, who inwardly were ravening wolves? No, Mr. Editor, in such cases as these we may freely exercise the right of private judgment, and learn to "know them by their fruits"! Sapientia.

For the Churchman.

Decision of Judge Mitchell.

A CARD.

Rev. Dr. Walton:

Dear Sir, A decision, by Hon. Judge Mitchell, in the N. Y. Supreme Court, upon an interlocutory motion, on the part of the defendants, to set aside or vacate an *ex parte* order, in the case of "William F. Walker against Isaac H. Tuttle and others," was cited in your paper of the 7th ult.; and, with an enlightened discrimination, was commented upon by you as "of considerable importance." And so, doubtless, it is, "from the principles laid down;" and, from the grounds before the Court, just and equitable.—It re-asserts and confirms the position long ago enunciated by Dr. Hawks (Con. and Can. p. 286), that "into Church law and Church usage, into the polity of the Church, into the rules of conduct whereby its members have voluntarily bound themselves, by joining the Church, our Courts of justice do and will enquire; and they will uphold such rules, and deem every member of the society to be bound by them so long as such Church regulations or canons violate no principle of the constitutional, common, or statute law of the land."

But as that decision is likely, from its terms, to be regarded as more widely comprehensive than it really is, and thereby to cause an impression touching the case with which it is connected unwarranted by facts,—as if all the facts in that case had been before the Court in testimony, and "both sides" had so been heard, and that *ex parte* decree were a judgment upon those facts—and so not only that case be prejudiced as to the merits of the questions involved therein, but interests more generally concerning than those which are especially your servants be made to suffer, I ask space for a few words in respect to it.

1st. Let it be noted against an unfavorable deduction which the Judge's decision may suggest, in respect to my efforts to re-possess myself of the papers which, because of the confidence I had in him, I trustingly gave into the hands of one of the "five persons," that, as I "attended voluntarily before the commission," whatever those papers contain, it is but the matter which I deemed necessary, and at great cost and trouble procured, for my vindication; and that, unless I have been so beclouded in understanding as to mistake darkness for light, evidences of guilt for testimonies of innocence, they must be thought as important and valuable to me now as then; and as my ownership of them is absolute, may, not unreasonably, have some feeling as to the violation and invasion of my rights, and the jeopardy in which I am placed, by being rendered thereby materially weakened as to my defences; and so *may be* influenced in those efforts by a consistent, and, to say the least, not censurable motive.

And so against an unfavorable inference from my attempts to regain possession of the letters referred to in the Judge's decision—letters written, and invited to be written and sent, as "private and confidential", let it be noted, that there are facts quite sufficient—independent of these circumstances, and irrespective of the preposterous supposition that I was so blindly infatuated as, by mistake or otherwise, to address to such parties "evidence of my having violated the law of the Church", and that with the privity of one concerned in that correspondence, to whose integrity and purity of character my testimony has every where and at all times else been unmistakably clear, for appeals to make evident the reverse — to show that I may well deem it important to me, now that those letters have received a strangely perverted direction, and are put to a false and unfriendly use, to regain control of them, my ownership of them having long since become absolute, by express agreement; and may wish and strive to have them in possession, without the suspicion or imputation that it is because they contain admissions and statements which, in every fair sense, make against me; and, therefore, may be justified even in respect to them.

2d. Let it be noted, that no affidavit of any authority by which the "five persons" were appointed, and by which alone testimony concerning the points *could be* given, is referred to, or was furnished, to show that that commission "was applied for" by me, "and was ordered and convened on my express request."

It may be well, too, in this connection, to observe these remarkable facts in relation to the appointment of those "five persons," to wit; 1st. That the original or first minutes of the Standing Committee recording that appointment set forth, that it was made by "the Standing Committee;" 2d. That the Standing Committee reported to the last Diocesan Convention that they, the Standing Committee, made that appointment; 3d. That those "five persons" have severally made oath, which oaths are *now* on file in the Supreme Court of the State, that they "were appointed by the Standing Committee;" and 4th. At variance with these several testimonies, that in the printed journal of the last Convention, the Standing Committee's report to that Convention makes the clerical members to have done, in respect to those "five persons," what the Standing Committee most unquestionably did.

3d. Let it be noted, that the decision of Judge Mitchell set forth, as from my complaint in the action, that "the first four classes of papers were delivered by me to the commissioners, on the understanding that they were to be returned to me at the termination of their investigation;" and, as from "the affidavits of the defendants, that those papers were received on the understanding that they should remain in the possession of the defendants until they were absolved from all the duties devolved on them by the commission."

Now here, it is to be observed, on the one hand, is the party who made and enounced the terms on which he let his papers go into the hands of one of the defendants setting forth those terms; and, on the other, the party to whom the terms were made, and his associates in the same interest with himself, setting forth their "understanding of the terms under which they "received" said papers, or, as it may best be characterized, their paraphrase of those terms, enlarged to suit their views and wishes.

As no opportunity was afforded me to confirm by testimony my Complaint and answer the "understanding" of the defendants, as it was in my power to have done, which the sequel of the whole of the matters affecting me will show, the defendants, naturally enough, had the decision, in that respect, their own way.

4th. Let it be noted, that proceedings for the recovery of the papers noticed in the decision of Judge Mitchell, are now pending, by which my claims to them will be called up, in all their length and breadth; all the facts in and concerning them be elicited; and binding decisions, upon the merits, be obtained, that will, as grounded upon all of the facts, comprehend fully all of the issues upon them; be really "of considerable importance from the principles involved"; and constitute a fairer guide in the formation of opinion: and that all of the papers, "the first four classes", and "those of the fifth class", are under the restraints of peremptory injunctions, granted since the decision of Judge Mitchell; and of orders for cause to be shown why Receivers of them should not be appointed, till, by decree or judgment of the Courts, they shall be restored to me.

5th. Let it be noted, that the converse of the proposition enounced by Judge Mitchell, that "by becoming a member and minister of the Church I have subjected myself to its laws", is, in another case, in the same Court, in which I am prosecuting two of the said defendants for the libel of me in their presentment, to be tried and determined, i. e. whether, at the time I subjected myself to the Church's laws, I did not, as the very condition of that subjection, have guaranteed to me protection and privileges of a certain kind and to a certain extent, and whether, by the law of the land, the same may not be enforced.

I speak for cause in the first person here; but what holds true with respect to me, in the particular noticed, holds equally true with respect to every "minister of the Church".

A very foundation question that will have to be reviewed and passed upon by the Courts in my case, in the settlement of that converse of the Judge's proposition, is, What is the Ecclesiastical Authority of this Diocese proper to proceed against a clergyman belonging to the Diocese, under the imputation of having been guilty of misconduct? Is it the Standing Committee; the clerical members of the Standing Committee (canonically acting as such members); or the Bishop of the Diocese? What will be reached hereby, and what must be comprehended in the adjudication to be obtained, is obvious. Perhaps, to gain for this Church, suffering so lamentably in its head and in its members, so great an end, I might and ought to be satisfied to drink the cup of bitterness it costs me.

Another question, too, kindred to the former in interest and importance, is raised and will be adjudicated, to wit: whether the jurisdiction of the Ecclesiastical Authority proper of a given Diocese extends of right over the conduct and doctrinal holding of a clergyman belonging to such Diocese through his whole life, or for any portion of it, prior to his connection with such Diocese, and while he was subject to another Diocesan government, so that he may be followed, from Diocese to Diocese, with alleged causes of prosecution, whenever there may be the mind to invent or discover them, and the heart to carry on such persecuting process!

I need not, I am sure, particularize other questions vitally concerning to the cause of ecclesiastical justice in this Diocese, relating to the intent and force of express provisions of Canon, as against individual will, fancy or caprice, which I have raised, to be legally and judicially determined, to satisfy those to whom discernment, without prejudice, is given, that I am not struggling for forms merely, and for evasion of justice; but for principle and justice itself; and that what *appears*, and forms the guide for most men's judging in respect to my movements, may not properly be taken for the basis which upholds me, and which is the rock of my hope.

Wrote the venerable Bishop White, in the Pastoral letter from our House of Bishops in 1808, "We wish to be explicit in making known to all, that we think it due to God and to his Church, to *avoid whatsoever may sanction assumed power, howsoever desirable the end to which it may be directed.* The Church has made provision for the degradation of unworthy clergymen. It is for us to suppose that there are none of that description until the contrary is made known to us in our respective places, in the manner which the Canons have prescribed.........We would rather subject ourselves to the charge of indifference, however little merited, than be the means of establishing precedents giving to slander an advantage, against which no innocence can be a shield, and leaving to no man security either of interest or of reputation." These are discreet words, and, in these days, are well to be marked.

6th, and last; let my position be noted. It may be gathered from the fact of my having commenced the prosecution for libel which I have noticed; and from my having instituted suits for libel and for slander against other parties, who have been ready in accusing me, for whatever has been imputed to me of misconduct; and from the fixed and consistently pursued determination with which, by all legal means, I am seeking, at whatever cost, to bring to light all the facts affecting me; and, in kindness to my pursuers and in justice to myself, under a sufficient and salutary authority which we may equally and alike invoke to compel the attendance and testimony of witnesses, and make manifest the truth.

In view of the golden rule, the rule of love, may one justice be granted me,—that is, *the suspension of an irrevocable judgment till*, by proof, *data for judging shall be furnished!*

Yours faithfully, W. F. Walker.

New York, Sept. 3d, 1852.

For the Churchman.

Roman Catholic Decency and Gentility.

Mr. Editor:

You have at various times pointed out the deterioration of mind and manners which the perverts from the Church of England to Rome undergo. I have met a striking instance in a Roman Catholic paper called the *Western Tablet*, printed at Chicago, and dated August 14 last. It is contained in the following choice extract from the leading editorial, and the editor is advocating clerical celibacy.

"So far are Catholics from tolerating a thought of married priesthood, which is a thing 'not so much as named among them,' that even Protestants, when subjected any length of time to Catholic influences, not unfrequently imbibe Catholic feelings on the subject. It is only a few days ago since a Protestant young lady, who had been residing for some months under a Catholic roof, expressed herself thus: 'When I now see a clergyman with a wife hanging on his arm, I FEEL LIKE SPITTING IN HIS FACE.'"

This paper, Mr. Editor, is the "official organ" of the dioceses of Chicago and Detroit. Such are the feelings of the Roman Catholics towards the married clergy of other denominations, and such the unchristian temper and indecent language which find acceptance with a Romish Priest. They may square with his idea of a "young lady," but a clergyman of the Church would rebuke them, if uttered by a scullion or a fish girl. What a specimen of Popish decency and courtesy! Examiner.

P. S. The capitals above are so printed in the *Tablet!*

The Fathers of the Oratory.—The *Tablet* announces the opening of the "House of Retreat" of the Fathers of the Oratory at Sydenham, in the presence of "the Cardinal Archbishop, the Provost of Westminster and other visitors."

John Bull.

THE CHURCHMAN.

NEW YORK, SEPT. 11, 1852.

Irreconcileable Differences.

It has now become a common cry with the Low Church faction, that their differences with the sound part of the Church are irreconcileable. If these differences are *irreconcileable*, as they allege, it must be their own fault. By the Low Church faction we do not mean all those who hold what are called Low Church notions as to the Church, its ministry, and sacraments, but those captious, scheming, and ill-tempered mortals, who are ever making trouble in Israel, and stirring up the minds of clergy and laity to rebellion and schism. To hear them talk, one would suppose that all the Church was going to Rome but themselves, and that those, who would be secure against such a catastrophe, must without delay embrace their crude and inconsistent principles of theology. It would be folly to use the word system in reference to these, consisting, as they do, of a few cant phrases and party catch-words put together without cohesion, and always ready on every occasion. With these they impose upon the ignorant and credulous, especially those who have come into the Church on insufficient grounds from the sects around. Retaining many of the prejudices of a sectarian education, they do not want to think more deeply nor practice more strictly than they can help; and they try to make the Church speak in the dialect of Calvin or of Wesley, or of the Westminster Confession, or of the Saybrook Platform; and that not in the genuine sense of these writers or documents, but in the spurious glosses put on them by the skeptical and unbelieving spawn of modern degeneracy.

The truest sons of the Church of England have, from the time of the Reformation, always been exposed to calumny and slander from perfidious and dishonest admirers of the continental *de*formations of Christianity. Ridley, Redmayn and others of the same type of Churchmanship, had to contend stoutly for the Catholic faith and primitive practice against those in the English Church who thought the English Reformation had not gone far enough. In the Providence of God, the reign of Mary checked the downward progress which the Church was in danger of making, had Edward's reign been prolonged; and when Elizabeth assumed the crown, she happily selected men of sound views and great learning for her chief advisers, who retained in their integrity, the doctrines, rites, and usages of the Prayer Book, and even corrected some few of the blemishes introduced into the 2nd Book of Edward from a weak compliance with foreign squeamishness and contempt of antiquity. Yet with all this, the influence of Puritanism, then becoming rampant, was with difficulty resisted. The distinctive errors of Calvin were even pressed on the clergy by a Whitgift; and the seditious railings and futile objections of the Puritans were abetted by a Grindal and an Abbott. It is really amusing, though painful, at this distant day, to see how some of those in academical and ecclesiastical authority persecuted eminent and pious divines, because, forsooth, they contradicted some of the unscriptural perversions of Calvin and his followers. And we may observe that the bitterness of those men, displayed at a time when the Anglican Church was with difficulty recovering from the rage of Mary and the fires of Smithfield, is a type of what might be expected now, were their admirers and disciples in the American Church numerous and powerful enough to work their will and glut their vengeance upon their opponents. It is truly pitiable to see that the quirks and quibbles by which they attempted to justify their conduct, are eagerly copied by their servile imitators of the present day; and that the failings of some eminent men, over which the mantle of charity would fain draw a veil, are shamelessly produced and paraded in open view, as the justification of the dishonesty and want of principle of the adherents of Gorhamism. But we may ask, what influence have these men exerted on the Church of England? By whom are their works read and their names cited? What did their disciples in those sad days when treason and Puritanism went hand in hand, and the downfall of the altar was but a brief prelude to the prostration of the throne, and the murder of the monarch. Whom do we find adhering to the Prayer Book amid bonds and fines, and imprisonment and death—the disciples of Abbott and Grindal, or those of Bancroft and Laud? *Eight thousand* of the Anglican clergy were driven forth by sacrilegious hands from their benefices and dignities, into poverty, want, and starvation; and, to add insult to injury, they were stigmatized as scandalous, insufficient, and unlearned. And what ensued when Church and State righted themselves, and the prayers and praises of the good old Prayer Book were once more heard in every church in the land? Why, two thousand of the Presbyterian and Puritan intruders into the livings of better men, were compelled to give them place, because they would not use the form of sound words the Church had provided. We fear that all did not imitate their honesty, though they held the same erroneous system: we fear they loved their benefices better than the truth, and used the sacred words of the Liturgy in a *non-natural* sense, and on the hypothetical interpretation of a spurious *charitableness*. It is so now—a Noel, a Shore, and a Gladstone, retire from the Church because they cannot subscribe to her Articles and Liturgy. A Gorham and a Goode pretend to embrace them, but put a false and dishonest interpretation on them, and shelter themselves behind the convenient shield of the worst class of Elizabethan Divines. Who are entitled to more respect? Those who obey the dictates of an erroneous conscience, and through theological ignorance or mental blindness fall into the sin of schism, or those who, schismatics in heart, retain their positions from obstinacy or the love of lucre, and inculcate on their deluded followers the most shameless perversions of Holy Writ and the Church's standards? The consideration of this question, with candid attention, will relieve many honest and well-meaning churchmen from the phantoms which now disturb their peace and lead them to look with distrust on the advocates of the distinctive principles of the Church. They will see how far removed they are from the errors of Rome, and how perfectly accordant with Scripture and antiquity. They will not be led astray by a mere catalogue of forgotten names and musty extracts from writings deservedly neglected, but they will enquire into the *principles* on which the English Reformation proceeded, and observe the strict regard paid to the Catholic maxim, *Quod semper, quod ubique, quod ab omnibus*. They will enquire how far this fundamental principle was kept in view by the Puritans and Calvinists of the Elizabethan era, and thus learn to hold the balances with a steady hand. Whether the distinctive principles of the Church lead to Romanism, or are reconcileable with its corruptions and innovations, is a profitable subject of enquiry, which may possibly afford the theme of some of our future lucubrations.

We have been requested by the Rev. Mr. Walker to insert the statement which is published in our present number, as an act of justice to him, since the case has been referred to publicly. We have felt no hesitation in complying with his request, especially as the case presents several remarkable questions in the Ecclesiastical law of this country.

We are compelled this week to omit our Book Notices in consequence of the press of other matter.

Foreign Intelligence.

The *America* has arrived at Boston, and the *Arctic* at this port since our last.

The foreign intelligence is very barren. The reported marriage of Louis Napoleon with the Princess Vasa has been broken off, the father, Prince Vasa, being opposed to the offer, according to the Augsburg Gazette. The fair lady would pass the Winter at the family estates in Austria.

Greece is said to be on the point of negociating a *concordat* with the Holy See, and M. Mavrocordato, Greek Minister at Paris, would proceed to Rome as soon as he received his instructions.

Parliament has been prorogued to the 21st October, and the Convocations of Canterbury and York to the 22d of the same month. It is not probable, however, that Parliament will meet till the first week in November.

Much sensation had been caused by the coroner's inquest on those killed in the six-mile bridge affray, finding a verdict of "wilful murder" against Mr. Delmege, one of the magistrates present on this occasion, and seven of the soldiers. It was clearly shown that the latter were compelled to fire in self-defence, and that the former had nothing to do with the firing, and the verdict is the base result of party spirit. On looking at the names on the jury, our wonder is at an end. On the other hand, warrants have been applied for against two Romish priests, who took an active part in instigating the mob and fifteen of the rioters, and they may possibly get their deserts at the hand of justice.

The returns for proctors to Convocation, as given in the John Bull, show seventy-three in favor of the restoration of the active powers of that body, nine adverse, and five who have not declared themselves, and are classed as neutral. In general, the "Evangelicals have been soundly beaten, when they ventured to make a party question, as Rev. Hugh Stowell, at Manchester, who had 39 votes, while the successful candidates had respectively 71 and 66. Among those elected, we find Rev. Dr. Hook of Leeds, Rev. Dr. Mill, Rev. W. Palmer, and Rev. F. C. Massingberd. The last named gentleman was objected to by an "Evangelical," on account of his Church principles, which enabled Mr. Massingberd to make a very effective reply, and to go in by a triumphant majority. The result of these elections has put that infamous and detestable paper, the London *Record* into an ecstasy of rage and despair, and it seems to feel that

"Coming events cast their shadows before."

"SYNODICAL LETTER" OF THE OSCOTT CONVENTICLE.—The Popish Bishops assembled in the schismatic Conventicle which they have dignified with the name of a "Provincial Synod," have published a document entitled "Synodical Letter of the Fathers assembled in Provincial Council, at St. Mary's, Oscott." It is stated to be "signed by all the Fathers or their procurators," but, with a view no doubt to evade the Ecclesiastical Titles Act, the signatures of three Priests only as "Secretaries of the Provincial Synod" are appended to the published copy. Its style and title runs as follows:—"We, the Archbishop and Bishops of the Province of Westminster, in Provincial Synod assembled, to our dearly beloved Brethren and Children in Christ, the Clergy, secular and regular, and the faithful under our Jurisdiction."

The document commences with an exhortation to thankfulness to Almighty God for the "many mercies" bestowed upon the Synod, whose "peace and cheerfulness," "union and charity," "edifying assiduity and exactness," and "calm impartiality, and prudence," in its "deliberations and conclusions," are highly extolled. To give effect to this exhortation the "festival of the Assumption of the Blessed Virgin," Sunday, the 15th August, is appointed as "a day of general and solemn thanksgiving," on which the "joint Synodical Letter," shall be read and published to our "faithful people." The "Letter" then proceeds to state that the acts of the Synod must be kept secret until they shall have received the confirmation of "the Holy Apostolic See," and "in the mean time" goes on to address "the faithful" on some topics not coming "within the limits of this stricter law." These topics are:

1. The Education of the poor. With a view to view to this the letter exhorts the wealthy to make provision for schools to be attached to every congregation. "Indeed," say the "Fathers" of the "synod," "wherever there may seen to be an opening for a new mission we should prefer the erection of a school, so arranged as to serve temporarily for a Chapel to that of a Church without one. For the building raised of living and chosen stones, the spiritual sanctuary of the Church, is of far greater importance than the temple made with hands.—And it is the good school that secures the virtuous and edifying congregation." The importance of secular instruction "up to the mark of modern demands" is then insisted on, and while the "Catholic Poor School Committee" is publicly recognized and commended as the organ for the promotion of education, the appointment of "diocesan inspectors of schools" is announced as about to take place. This is followed by recommendations for the establishment of "middle schools," and by a reference to the measures in progess in Ireland for the establishment of a "Catholic University," whose future prospects are thus described: "We may see revived what formed the pride of Ireland in the early ages of Christianity—multitudes who loved heavenly as well as earthly wisdom sailing to her from distant shores to obtain the still undivided treasures at her hands."

2. The danger of latudinarianism. On the subject the "Letter" says:—"The innumerable contradictions of doctrine which have long prevailed in every system out of the Catholic Church, fretting and clashing together, have worn themselves down into a smooth apathy; and the simplest hypothesis for getting rid of the scandal of contention about sublimest truths, has been adopted—that they are matters of indifference. Hence, the attachment of the Catholic to specific truths, and his jealousy of change in matters of religion, are derided as narrow-minded and illiberal; and the very characteristic which St. Leo gave to the worship of Pagan Rome, is now popularly attributed to genuine Christianity, that it is truly religious in proportion as it opens wider its arms to embrace and comprehend more conflicting errors. The age is one which rejects all strict dogmatism, and its spirit is the enemy of faith." To guard against this spirit, "the faithful" are exhorted to "hear the voice of their pastors," who themselves "adhere closely to the chair of Peter, wherein sits the inheritor of his jurisdiction and supremacy, holding the keys of Christ's kingdom, and the staff of pastoral jurisdiction over all the sheep of His one fold." This is followed by a general exhortation to works of charity and piety, and to reliance on the Virgin Mary. "In the ever blessed and immaculate mother of God, we earnestly exhort you to feel a filial confidence, which is the fruit of love toward her Divine Son, and will make you have daily recourse to her patronage and intercession."

3. The alleged persecution of their faith. "We need not recall to your minds the many and various ways in which your faith, your morals, your pastors, your holiest institutions, your Church in fine, and your religion have been lately assoiled.—We need not trace the progress of injury from words to deeds, nor show the ripening of ill-judged expressions into destruction of property, shedding of blood, and desecration of what is most holy.—And you know too tha many persons around you would not hesitate to proceed to greater lengths, were it permitted them." Under these circumstances the "faithful" are exhorted first to the lawful defence of their rights and the fearless exercise of their privileges, and in the next place to meekness and patience, and to prayer for the "conversion" of England. Pray then daily, though it be but one short Hail Mary, for the return of your fellow-countrymen to the one fold of Christ; that we may all be one, even as He and His Father are one."—*John Bull.*

THE JESUITS AT PADUA.—The Jesuits have been publicly installed by the civil and ecclesiastical authorities at S. Giovanni di Verdara, in Padua.—*Ibid.*

IRVINGISM IN PRUSSIA.—The Supreme Ecclesiastical Council in Prussia has prohibited the Protestant Clergy from admitting Irvingites to the sacraments and other Church rites. A Protestant clergyman having in consequence refused to perform a marriage for a declared Irvingite the Civil Court was appealed to, but declared itself incompetent in matters of a purely ecclesiastical nature. An appeal has been lodged to the Supreme Civil Tribunal.—*John Bull.*

Diocesan Intelligence.

From the Church Times.

MARYLAND.—The following Statement and Correspondence is published by order of the Vestry of St. Thomas' Parish, Prince George's County, Md.

The Rector of St. Thomas' Parish, having announced last April his intention to relinquish his rectorship in the course of the summer, the Vestry appointed a committee to wait on him and urge him in their own name and in that of the Parishioners to remain with them if possible. Circumstances forbidding a compliance with this request, the annexed correspondence ensued:

ST. THOMAS' PARISH,
Prince George's Co., June 14th, 1852.

Rev. and Dear sir:

In view of the separation about to take place between you and this parish, as Pastor and people, the Vestry cannot permit the occasion to pass without expressing their heartfelt regret that you have found it necessary to make a change in your place of residence.

The agreeable relations which have existed between us since the organization of our Parish, independent of the great personal regard entertained for you by every member of this Vestry and the parish generally, renders this separation deeply painful.

We are consoled however, by the reflection, that a conscientious discharge of duty has induced you to make this change, and that the hand of the all-wise Providence has guided you in your determination.

In this, their last official act towards you, the Vestry beg leave to present their unfeigned thanks for the strict and conscientious manner in which you have always discharged the sacred duties of Pastor among us, and we sincerely hope and believe that your efforts to advance the spiritual interest of our Parish may and will be blessed.

In conclusion, permit us to say that in whatever situation your lot may be cast, you will carry with you the kind regards and earnest sympathy of this Vestry and Parish; and it is our fervent prayer that your happiness may be signally advanced by the change you are about to make, and that your future usefulness may be blessed to those to whom under God you have been called to minister.

Very truly and affectionately, your friends and ob't serv'ts,

Robt. Ghiselin,
W. N. Dorsett,
J. T. Eversfield,
R. D. Burroughs,
Urban Hollyday,
R. J. Young,
James Somervell, Jr.

BALTIMORE, July 10th, 1852.

To the Vestry of St. Thomas' Parish,
Prince George's County, Md.

Dear Brethren and Friends:

Your letter, prepared on the eve of my departure from Prince George's, reached me only a few days ago. The kind feeling that it expresses, is sincerely and fully reciprocated. The relations of Rector and Vestry, both personal and official, could not well be happier than ours were; and I gladly embrace this opportunity to acknowledge it, and to thank you for your unvarying kindness and confidence.

To the enlightened views of the Vestry—to the harmony and good feeling which marked their counsels, and to the prompt support which they extended to the plans of their Rector, we are mainly indebted, under GOD, for the healthful growth and present prosperous condition of St. Thomas' Parish. Our connexion embraced a period of special interest. Less than three years ago, your Church was the chapel of another Parish—with a small congregation—dependent for the celebration of the offices of our holy religion on a Rector residing at a distance. Since that time, you have been formed into a separate and independent Parish, with a resident Rector, who has been liberally supported.—The Church has been enlarged, and in other respects greatly improved, and measures have been adopted, with the best prospect of success, for the erection of a permanant residence for your Rector.—The congregation has grown to the full extent of your accommodations, and exhibits a degree of decorum and reverence in the worship of GOD, which is highly commendable. The most pleasing feature in these transactions—one that we contemplate with unmingled satisfaction—is the absence of strife, discord, and agitation, which marked them *all*.

I might say much more. But this letter is already long enough. Allow me however to give a word of counsel for the future. All that we have been instrumental in accomplishing, has been done in strict accordance with the laws, usages, &c., of the Church. Let this teach you confidence in her system, and that it is amply sufficient for every emergency.

With best wishes and sincere prayers for your present, and above all, your *eternal* happiness, and for the increasing prosperity of St. Thomas' Parish, I remain, most faithfully and affectionately,

Your friend,
July 28, 1852. J. A. MCKENNEY.
—[*Marlborough Gazette.*

WISCONSIN.—The month of July of the present year, Mr. Editor, was a joyful and interesting one for the friends of the Church in Northern Wisconsin.

The writer having been a resident of this portion of the State for seven years last past, has been a witness to the faithful efforts of his brethren of the clergy, in disseminating a knowledge of Christ and His Church among the people, and building up the walls of Zion in this region. And now they are realizing the fruit of their labors.

On the 18th of July, it was our happiness to be present at the Consecration of St. Paul's church, Fon du Lac.

In that place—well denominated the Fountain City, from the numerous artesian wells which have there been opened, causing a constant supply of pure flowing water,—the Rev. Joshua Sweet has been laboring for three years past. Although a constant sufferer from ill health, Brother Sweet has labored indefatigably in the cause of the Gospel, the result of which has been the organization of a parish, and the gathering of an interesting congregation. The Church edifice is of wood, and of Gothic Architecture. It consists of Nave and Chancel, has an open roof, and tower in front, terminating in a graceful spire; the whole surmounted by a gilded cross. The building is painted of such a color as at a distance to resemble brown Free Stone. Its whole external appearance is pleasant and attractive; and it bids fair soon to be filled with a flourishing congregation. Besides the Bishop and the Rector of the Parish, the Rev. Messrs. Callahan, of Orhkosh, and Hommann, of Green Bay, participated in the Consecration and other services of the day.

After preaching and baptising at three or four intermediate places during the week, on the following Sunday, the 25th, our Bishop performed the pleasing duty of Consecrating St. James' church, Manitowoc.

It was a beautiful coincidence by which this church—called by the name of St. James—was Consecrated and first used for divine service, on that day which is sacred to that Apostle's memory. The Bishop was assisted in the services of this occasion by the Rector—the Rev Geo. P. Schetky; the Rev Wm. C. Armstrong, B. D., Rector of St. Alban's church, Lisbon; the Rev. David Keene, B. D., Rector of St. John's church, Milwaukie, and the Rev Wm. Hommann, Rector of Christ church, Green Bay; all of whom, except the last, are graduates of Nashotah: *all* of them had received ordination at the hands of Bishop Kemper, and two of them had been Catechumens of the Bishop in the days of their youth in Philadelphia.

The instrument of donation was read by the Rector of the Parish, and the sentence of Consecration by the Rev Mr Hommann. Morning Prayer was conducted by the Rev Messrs. Keene and Armstrong, and the Sermon preached by the Bishop. The Holy Communion was also administered by the Bishop, assisted therein by all the Clergy present. The afternoon of the day being devoted to the Sabbath School, the Bishop catechized and addressed the pupils. At night, after a discourse by the Rev. Mr. Hommann, the Holy Rite of Confirmation was administered to six persons.

On the Monday following, Morning Prayer having been offered by the Rev Mr Hommann, the Rev Geo. P. Schetky was ordained to the Holy Order of Priesthood. The Candidate was presented by the Rev Messrs. Keene and Armstrong, who with the Rev Mr Hommann, united with the Bishop in the imposition of hands. The impressive sermon of the Bishop, and the solemn service of ordination,—witnessed by many, probably for the first time,—elicited the most earnest attention and interest from all present.

Brother Schetky has been laboring in Manitowoc but little more than a year, and such has been his remarkable success, that in that time he has accomplished what in most cases requires three or four times as long to bring it about.

As this is one of the few instances in which the Church is the *first* to have a sacred edifice erected in the community, we will give a detailed account of it (taken in part from the Manitowoc Herald), for the encouragement of all who love our Zion, everywhere; and especially for the gratification of those generous benefactors at the East and South who so liberally contributed towards its erection.

The building is designed after the old English style of pointed architecture. "The depth, including the chancel, is 73 feet, the width 30 feet. At the entrance is a vestibule, formed by the bell gable; which latter is a projection from the main building of 5 feet. It is surmounted by a Cross, the top of which is 54 feet from the ground. The vestibule opens immediately into a broad aisle, 6 feet in width, upon each side of which the seats are arranged. The seats are finished with black walnut ends, and on the top is a moulding of the same material. They are without doors. There are five pointed windows on each side of the building, the lights of which are diamond-shaped, and frosted. The end windows and the large one in the chancel are in the same style. The ceiling over head in both chancel and main building is octagon shaped, with mouldings of wood representing compartments. The door and window casings are pointed, all in keeping with the style of architecture; and the interior wood work is painted in imitation of light-colored freestone. The chancel rail and furniture, and the pulpit are constructed of walnut, the workmanship of which is most tastefully and skillfully executed.

"The pulpit, altar, Bishop's chair, sedilia, and prosthesis, were the gift of a Lady of St. Peter's Church, Philadelphia. The font is of octagon form, with a heavy base and cornice: this was the gift of the Sabbath School of All Saints' church, Philadelphia. The altar-cloth—the gift of certain ladies of St. Peter's, Philadelphia—also the trimming of the lectern are of crimson plush, with a rich deep silk fringe. The lectern is a present from a Gentleman in Albany. The lamps are from the Sabbath School of St. Luke's church, and members of St. James' church, Philadelphia; the carpet from members of St. Paul's church, Cincinnati; the books from members of St. Paul's church, Boston, and the Communion set from members of St. Luke's, Germantown, Pa.

"The exterior of the building is commanding, and substantial in appearance—the interior, chaste and beautiful. It is the most tasteful structure of the kind inthe state, and some indeed have given the contrast a far wider limit. The Architect is Mr Richard A. Gilpin of Philadelphia, and his plans have been strictly adhered to and creditably executed. The whole cost was about $1,500: and if one circumstance more than another should enhance the pleasure and gratification of all concerned, it is the fact that within an hour of its completion it was free from debt."

Thus you see, dear Mr. Editor, and I trust your readers will all take notice, how much may be accomplished by a small sum judiciously expended. Would that every person who has contributed towards the erection and finishing of this Church could have been present within its walls on the day of its consecration, and witnessed the joy that pervaded every heart, and the benign influence of the services! We think it would have been a powerful incentive to them to do likewise again and again, *whenever* applied to, and *as long* as God gives them the ability.

We bless God that the Diocese of Wisconsin has a place in some warm and generous hearts in the older States. The zealous and efficient missionary in Grant county, in this state, who has organized some three or four parishes, and is now exerting himself for a Church building at the County-seat, to cost not exceeding $800, has the promise, we learn, of a lady in Philadelphia, that if the people of the place will do *what they can*, she will do *all the rest*.

A few such generous offers from those that have the ability, would soon cause some now solitary places to *rejoice and blossom as the rose*, in the possession of their sacred edifice—regular Church ordinances—and growing congregations.

May the Lord raise up many such friends for Wisconsin.—*Banner.*

We take the annexed paragraph from the Albany *Evening Journal*. The Reverend gentleman well deserves the compliment paid him, and it is gratifying to find his talents and labors so highly appreciated.

We understand that the Rev Dr. Kip of this city, has received a very urgent call to the rectorship of St. Paul's church, Milwaukee, Wis. This is a large and flourishing parish, more so, probably, than any West of Albany. We do not know whether Dr. K. will accept or decline the call. We should regret very much to lose him from our city, as he has been with us some fifteen years, during which time he has been known by all as a zealous, faithful, and eminently successful Minister of Christ. His congregation, almost wholly the result of his labors, we should think, would be loth to part with him.

Notices.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A regular meeting of the above Society, will be held at 59 Bond street, on Thursday evening the 15th instant, at 8 o'clock.

JAMES POTT, Rec. Sec.

Sept. 9th, 1852.

Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New-York will meet in St. John's Chapel, in the City of New-York, on Wednesday, the twenty-ninth day of September—the Feast of St. Michael and all Angels—at ten o'clock in the morning.

BENJAMIN I. HAIGHT, *Secretary.*

New-York, August 14, 1852.

⁂ The names of the officiating Ministers,—Rectors, Assistant Ministers, &c.,—regularly admitted and settled in some Church within the Diocese, in union with the Convention, *and the Canonical Certificates of whose appointment have been sent to the Ecclesiastical Authority*, and recorded; of the Missionaries of the Diocese; and of such Clergymen as are engaged as Professors or Instructors of youth in any College, Academy, or general Seminary of Learning duly incorporated, who have filed with the Ecclesiastical Authority their Certificates of Appointment from the President or Secretary of the Corporation by whom they have been respectively chosen: are placed on the Roll of the Convention.

In compliance with Section 8 of Canon II, a copy of Sections 6 and 7 of the same Canon, and also a blank form of Certificate of appointment of Lay Delegates are herewith transmitted.

"SECTION VI.—The appointment of Lay Delegates to the Convention, if they be chosen by the Vestry of any Church, shall be made at a regular meeting of such Vestry, held according to law; if they be chosen by the Congregation, the like notice of the time and place of holding the election shall be conducted in the like manner, as prescribed by laws for the election of Wardens and Vestrymen of the Parishes respectively in which they are held.

"The evidence of the appointment of a Lay Delegate if made by the Vestry, shall consist in a written certificate signed both by the Rector of the Church, if there be one; or, if there be no Rector, then by the Warden who presides at the meeting at which such Delegate is appointed: and by the Clerk of the Vestry. If the appointment be made by the congregation, the evidence of such appointment shall consist in a certificate signed by the same persons who are required by law to certify or attest the election of Wardens and Vestrymen in the respective Parishes. Every certificate of the appointment of a Lay Delegate shall show upon its face that the appointment has been made in pursuance of all the requirements of this Section, and shall certify that the Delegate has the qualifications required by the Third Article of the Constitution, and by the next succeeding Section of this Canon. And no other certificate or evidence of the appointment of any Lay Delegate, than such as is herein required, shall be allowed or received."

"SECTION VII—No Lay Delegate shall be entitled to a seat in the Convention, unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent."

CERTIFICATE

Of the Appointment of Lay Delegates from ——— Church.

WE DO HEREBY CERTIFY That at a regular meeting of ——— Church, in the ——— of ———, County of ———, held according to law, the following persons were chosen as Lay Delegates to the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, to be held on the last Wednesday in September, A. D. 1852, viz:

Messrs. * ———

AND WE DO ALSO CERTIFY That said persons are entitled to vote for Wardens and Vestrymen of the Church which they are appointed to represent.

[Date] } Rector of the Parish. †
} Clerk of the Vestry. ‡

* These names should be written, both Christian and Surname, in *full*, and very legibly.

† If there be no Rector, the Warden who presides at the meeting at which the Delegates are appointed, must sign.

‡ Whether the Rector or a Warden sign the certificate, it must also be signed by the Clerk. He should be styled "Clerk of the Vestry, not "Secretary."

N. B. If the Delegates are chosen by the *Congregation*, the like notice of the time and place of holding the election must be previously given, and the electors must have the like legal qualifications, and the election be conducted in like manner, as prescribed by law for the election of the Wardens and Vestrymen of the Parish: and the Certificate of the appointment must be signed by the same persons, who are required by law to certify or attest the election of Wardens and Vestrymen of the Parish; and, must show upon its face, that all these requirements have been complied with, and that the Delegates have the required qualifications.

CLERICAL CHANGES.

The Rev. I. L. Townsend requests all letters and papers, intended for him, to be directed to Sands' Mills, Westchester county, N.Y.

Rev. B. Halsted has removed from Mishawaka, Indiana, to Athens, Tenn.

Rev. Charles C. Townsend, from Fort Smith and Van Buren to Boonsboro, Washington co., Arkansas.

Rev. J. T. Burrill, from Christ ch. Quincy, Mass. has accepted the chaplaincy of the House of Correction, South Boston.

Rev. Hiram R. Harrold, rector of St. Ann's ch., Middletown, and Christ church, Delaware city, has removed from his temporary location at Cantwell's Bridge, and now occupies the Rectory of St. Ann's church, recently completed. He desires all letters and papers for him to be directed to Middletown, Delaware.

TO CORRESPONDENTS.

We thank *E. H.* for his Review, which we will commence in our next number; also *G. L. L. D.* for his notice of St. Augustine's Parish, which will then appear.

We are sorry to delay *Christophilus*, but cannot find the communication of which he speaks. We fear it was sent during our absence.

ERRATUM.—In the paper of July 3rd, under head of Diocesan Intelligence, for Anson Van Nostrand read *Aaron* Van Nostrand.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The regular monthly meeting of the Board of Managers will be held in the S. S. room of the Church of the Ascension on Tuesday evening (14th inst.) at 7½ o'clock.

(By order.) THOS. P. CUMMINGS, Rec. Sec'y.

Sep. 11, 1852.

GENERAL THEOLOGICAL SEMINARY.

The next Session of the Seminary will commence on Monday, October 4th.

Qualifications for admission.—Either a certificate of being a Candidate for Holy Orders, with *full qualifications;* or a certificate of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry; and then passing a satisfactory examination on the following subjects:—(1) the Primary Elements of the Hebrew Tongue; (2) the Greek Grammar, and the Gospels and Acts in the Original; (3) the rules and principles of English Composition, with a specimen of Composition. These examinations are strictly enforced, *in all cases*.

Application for admission should be made to the Dean, on or before the above named date.

Chelsea Square, New York, August 12, 1852.

NOTICE.

The annual meeting of the Corporation for the relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School room of St. John's chapel, New York city, on Tuesday, the 28th September, at 5 o'clock P. M. J. W. DILLER, Secretary.

Brooklyn, August 28, 1852.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. Chase, of New Hampshire, to perform Episcopal Services in the following churches, during the month of September, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard to the preceding and subsequent engagement of the Bishop. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

Applications for additional services may be addressed to the Secretary.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJAMIN I. HAIGHT, Secretary.

New York, July 31, 1852.

SEPTEMBER.

Fourteenth Sunday after Trinity, 12,	A. M.,	White Plains.
	P. M.,	Scarsdale.
Monday, 13,	A. M.,	Rye.
	P. M.,	Mamaroneck.
Tuesday, 14,	A. M.,	New Rochelle.
	P. M.	Pelham.
Wednesday, 15,	A. M.,	East Chester.
	P. M.,	West Farms.
Thursday, 16,	A. M.,	Morrisania.
Friday, 17,	A. M.,	Sing Sing.
	P. M.,	Tarrytown.
Fifteenth Sunday after Trinity, 19,	A. M.,	St. John's Chapel, N.Y. ORDINATION
	P. M.,	All Angels.

⁂ *Candidates for the* DIACONATE *and* PRIESTHOOD are requested to send in their Testimonials to the Standing Committee, on or before the *fifteenth of September*, and to present themselves to the Bishop for Examination, in the Chapel of the General Theological Seminary, Chelsea Square, on *Saturday*, September 18th, at 9 o'clock, A. M. A Stated Ordination will be held as above noted, on the fifteenth Sunday after Trinity.

Advertisements.

WANTED, a gentleman to act as teacher of a Parish School, and as organist of a church 15 miles from the City. For particulars, address prepaid, with references, W. S. C., at the office of the Churchman.

MISS ADRAIN'S BOARDING SCHOOL, Jamaica, Long Island, will re-open Tuesday, Sept. 14th. Sept. 11—3t$

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.* Modern Languages and Music *extra.*

For more particular information address, the Rev. D. H. SHORT, Ridgefield, Conn.

REFERENCES.
Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York.
Rev. J. H. Price, D. D. "
Rev. E. G. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "

Sep 11–6m

MRS IVES' FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Williamsburgh, L. I.

This Institution is now open for the reception of pupils. For further particulars, address Mrs. K. D. Ives, at her residence, No. 132 South Eighth St., Williamsburgh, L. I. Sep. 6–2t

WANTED, in a Church School, near Baltimore, Md., an experienced classical and mathematical teacher, to assist the Principal in the supervision and instruction of a limited number of young gentlemen. He must be a communicant of the Church, and alive to the importance of early religious training. One capable of teaching French or Drawing preferred. Address FREDERICK GIBSON, Baltimore, Md.

Sep 11–3t

YOUNG LADIES' SCHOOL,
NEW HAVEN, CONN.

The Winter term of the Misses EDWARDS' Boarding and day school for Young Ladies, will commence Wednesday, September 22nd.

Sep 3–3t$

CHURCH SCHOOL,

For Religious, Physical, and Intellectual training; 190 West 19th St., WM. B. STOUGHTON, Principal; patronized by members of the following Parishes:

Annunciation,	Holy Apostles,
St. Peter's,	Holy Communion,
St. Luke's,	Calvary, N. Y.;
Calvary, Brooklyn;	Grace church; Jersey City.

Visitors.—Rev. Samuel Seabury, D. D., Rev. Eli H. Canfield, Rev. Isaac H. Tuttle.

The school year is divided into two sessions. First, commences May 1, and ends Nov. 30; Second, commences Dec. 1, and ends April 30. Summer vacation, from July 1 to September 1. The school is divided into two departments, and each department into three classes. The principal is assisted by eleven excellent teachers.

Terms, from $30 to $100 per year, according to department and class.

N. B.—Clergymen who wish to recommend a school to their parishioners are invited to call and examine the arrangements and learn the advantages of the Church School. Sept 11–3m

A suitable BUILDING and GROUNDS for a FEMALE BOARDING SCHOOL, situated in one of our most pleasant villages within one hour's ride of the City, on the line of a prominent Railroad, will be soon ready for occupancy; the advertiser and owner is desirous of having a competent CHURCH LADY with some responsibility to take charge of the same, who will be expected to embrace among the other branches "*Domestic Economy*" to a proper extent, in other words to prepare the inmates to become useful as well as ornamental members of our Republic. Further particulars will be given by addressing "Layman," Churchman office, New York. Sept 11—6w

LITTELL'S LIVING AGE, No. 484, 12½ cents.

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3 The Great Salt Lake, *Hogg's Instructor.*
4 Adventures and Recollections of Colonel Landmann, *Spectator.*
5 Mrs. Gore, *New Monthly Magazine.*
6 Montcalm, *Bentley's Miscellany.*
7 James Montgomery, *Hogg's Instructor.*
8 The Flying Bridge, *Household Words.*
9 Jeanie Burns—Lost Children, *Bentley's Miscellany.*
10 China During and Since the War, *Spectator.*
11 Comte D'Orsay, *Morning Chronicle.*
12 Curtis' Wanderer in Syria, *Spectator.*
With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

A Lady who has filled the situation of leader in two Churches, wishes for a re-engagement in a choir. Address M. G., box 3053 Post Office.

Sep 4–3t$

A Clergyman's Library for sale.—To a young clergyman, or Theological student, wishing to purchase a small and select library of Catholic and Standard authors, of about 200 volumes, at very much less than the lowest price at the book-stores, and on accommodating terms as to payment, an opportunity offers, and may be obtained, by addressing R., with real name and an appointment of time and place for an interview, at the Churchman office. sep 4–4t

BOARDING AND DAY SCHOOL.

The Misses Rousselle, late of Halifax, Nova Scotia, respectfully announce that they have opened a School for the education of young ladies at No. 174 Sacket street, South Brooklyn.

The course of instruction will comprise English in all its branches, French, Music, and Drawing. Particular attention will be paid to the morals and manners of the children committed to their care. The Misses R. having the advantage of many years experience in teaching and bringing up young ladies have adopted a system which they feel confident will be approved of. The highest references can be given, both in New York and Brooklyn, and testimonials as to character and capability from ladies of the first rank in Canada and Nova Scotia, may be seen at their residence, where cards of terms also can be had.

Sep 4–2t$

CHURCH SCHOOL.

THIS Institution will re-open September 9th.
WM. B. STOUGHTON, Principal,
Sep 4–3t 190 West 19th-st., N. Y.

FRENCH EVENING CLASSES.

Mons. Charlier, Graduate of the University of Paris, son of an Evangelical Minister of the Protestant Church of France, proposes to organize Evening Classes for the instruction of all who may desire to learn in the French language. His first course will commence on the 6th of September, at the large room in the rear of No. 199 Mulberry-st., opposite the Methodist Book Rooms, and be held on Monday and Thursday evenings, at 7½ to 9 o'clock. Price, $5 per quarter.

Mons. C. will also organize classes in other parts of the city, provided a sufficient number apply. For full particulars inquire at 120 Varick-st., or at 199 Mulberry-st., on the evenings above named.

N. B.—If a class of ten or more is simultaneously formed, the charge will be reduced to $4 per quarter.

REFERENCES.—Mr. Richard C. Morse, Editor of the New York Observer, No. 142 Nassau-st.; Rev. R. Baird, Secretary of the American and Christian Foreign Union, No. 19 Beekman-st.; Hon. James Harper, publisher, Franklin Square; Rev. J. B. Cocagne, 120 Varick-st.; Gurdon Buck, M. D., No. 121 Tenth-st.; W. Mowbray, 44 Fulton st; Rev. D. P. Kidder, Secretary of the Sunday School Union, No 200 Mulberry-st; Gustave Schval, merchant, 165 Water-st. Private Lessons (French, Greek, Latin, History, Mathematics, &c.) also given, $1 each lesson, one or more pupils.

Sep 4–3t$

MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-Second street, (between Broadway and Fourth Avenue,) will be re-opened on Monday, September 13th.

Aug 26–6t.

BOARDING IN CHELSEA—A gentleman and his wife, and a few single gentlemen, can be accommodated with full, or partial board, at No. 207 West 20th St. References exchanged.

Aug 24–5t$

SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.

From January 1, 1852, *to July* 1, 1852,
850 new policies have been issued.

The premiums during the same time amounted to - - - - -	$159,250 06
The losses paid during the same time	57,500
Assets.	
United States and N. Y. State Stocks,	225,440 49
Cash on hand,	10,866 76
Bonds and mortgages	82,316 00
Premium Notes for 40 per cent. of premium on Life Policies,	2̇5,669 93
Premium on policies in the hands of Agents,	4,522 08
	5̇8,815 26

MORRIS FRANKLIN, President.
ISAAC C. KENDALL, Vice President.
PLINY FREEMAN, Actuary.
New York, August 15, 1852. tf

FRENCH LANGUAGE.

NEW TESTIMONY to the merits of FASQUELLE'S NEW METHOD of learning the French Language, embracing both the analytic and synthetic modes of instruction, in one volume. Published by NEWMAN & IVISON, 199 Broadway, New York. Price $1 25 retail. 5th edition.

From W. N. Howard, Newcastle, Ky.

MESSRS. NEWMAN & IVISON.—Gentlemen—Your agents at Cincinnati forwarded to me for examination a copy of "Fasquelle's Method for the French." I was so convinced of its superiority to all other text-books on the same subject, that have fallen under my notice, that I immediately caused it to be procured by a class of thirty young ladies, whom I was about to commence instructing. The progress they have made in three months has highly gratified themselves, their parents and their teacher, and I attribute it with justice to the systematic and practical, yet simple plan of the work.

From Cyrus Knowlton, Principal of the Hughes High School, Cincinnati, Ohio:

GENTLEMEN:—The copy of Fasquelle's French Grammar to which you invited my attention, I have examined throughout with great care. It is with pleasure that I add mine to the deserved commendations which I understand this volume is receiving from individuals entitled to the highest confidence. It is some time since I began to make inquiry for a treatise on the French language, which should, in my opinion, meet the wants of pupils and teachers. Fasquelle's Grammar satisfies me. It is evidently the work of a thorough teacher as well as thorough scholar. He has judiciously blended the syntactical and Ollendorff methods together, and thus secured the advantages of the old and new systems of giving instruction. There are three things to be acquired in studying French—the habit of pronouncing it with precision, the ability to translate it correctly, and the power of using it in conversation. Mr. Fasquelle has so sagaciously graduated his exercises as to secure these three objects at the same time. The idiomatic problems of the language he has explained and illustrated with the most minute care. The quantity of matter in the book may, with some, be an objection, though, I think, only with those who would be satisfied with superficial attainments. He has shown a keenness in detecting the "dead points" of the study, and an ability and fulness in managing them, only to be found in an instructor of thorough education and long experience. For the advent of such a work I shall ever be thankful, for it places in the hand of both tutor and student a new power for the conquest of knowledge. If the remainder of the series be as well prepared as this, I see nothing more for the student of French to hope or require.

Yours, very truly, CYRUS KNOWLTON.

From the New York Day Book.

"We never saw a more finished treatise on on that polite language."

From the New York Evangelist.

"A very philosophical and complete christomathy in this much desired language."

From the New York Courier and Enquirer.

The book presents every facility the French learner can ever reasonably hope for.

From P. N. Legandor, New Haven, Ct.

Never has a work come under my notice that blends so happily and harmoniously the great rival elements of the language. My pupils study it with pleasure.

From Zions Herald.

It presents the true method of study, and seems to us scarcely capable of an improvement.

☞ Teachers who wish to examine the work can have a copy sent by mail, postage paid, in flexible cover, by sending Post Office stamps to the amount of 63 cents.

☞ We shall publish next week a new edition of "Telemaque" in French, from the most approved text, with notes, and grammatical references. By LOUIS FASQUELLE, LL.D., Professor of Modern Languages in the University of Michigan. 1 vol. 12mo. on fine paper and neatly bound.

NEWMAN & IVISON, School Book Publishers,
Aug 28–eow3t 199 Broadway, New York.

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.

Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.

References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

TERMS—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26–6mo

Selected Matter

From the London Gospel Missionary for July.

The Erromango Boys.

Concluded.

It is difficult to trace the manner in which they obtained any ideas of religion, or of the degree in which any truth was really received into their minds. They knew the name of God when they came, and had been present at the daily Morning and Evening prayers and Sunday services during the Bishop's voyage home; and he had begun to teach them the Lord's Prayer. They went to Chapel morning and evening with the whole College, and knew that the Chapel was God's house—that we went there to pray to Him.

The baptism of the Bishop's dear little girl, and his little Maori daughter*—both so soon taken "with the dew upon their brow,"—seemed to strike them, as everything new did; and they said, "Bishop no hurt;" and when we said, "that he blessed them, and gave them to God, and asked him to bless," they seemed to take in some idea of good. Their behaviour in Church was always good; what they thought about I can't say, but they always looked reverent, and would watch the Bishop when he preached, as if they understood. They would sometimes look up at the Lord's Prayer, as familiar words, I suppose. And after a while, they learned to sing the "Gloria Patri," in the Psalms, and joined in it. We never heard that they were tired of going to Church, or wished to shirk it, so that taking them had no ill effect certainly. On Sundays it was rather difficult to employ them, and to mark the difference from other days, except by more Church-going, when they attended the English services; Maori and English being divided on Sunday, we used to bring them in to the Bishop's house, and show them Scripture prints—Miss Trench's series; the religious prints, and some German Overbecks, &c.; and talk to them of the story as well as we could. They soon learned to know our Lord's countenance wherever they saw it; at first they used to call him "Good Man," and after a while, "Jesus Christ." They always spoke very reverently over these pictures, catching the tone used towards them. They used to like especially a print of the Holy Family, and learnt to call it, "Jesus and his mother, Mary." Overbeck's "Suffer little children to come unto me," was another favorite, and they would imitate all the different attitudes of the figures, and point to which they liked. A print of the embarkation of St. Boniface was a fruitful subject for much talk. "Good Bishop going Erromango fetch boys to College; Bishop's friend cry—very sorry; but says, Yes, you go, you bring black boy; teach Bishop's friend kneel down; pray God bless Bishop, bring Bishop back." This came by degrees, till they would talk the whole story among themselves. It was singular how soon they learnt to distinguish between Our Lord, and any of the Disciples or pictures of men.—They always pointed to Him as "Jesus Christ," *very* good, or "*the* good Man." Others they pointed out as "good, pretty good." After awhile, when they understood words better, and we found they were taught in school about Adam and Eve, we showed them all those pictures, and as far as possible told the story, which they gradually took in and told in their own words, "God say, Yes, all very good—grass, corn, cocoa-nut, sheep, cows, Adam, Eve, all very good." A picture of the lions and the lambs together in Eden (or rather, the print referring to Isaiah's prophecy), used to please them. Then they would say, "But Adam do no good—God angry; God say, 'Go away, you die.'" The first time we went through the history of Cain and Abel, they seemed very thoughtful—God's judgment upon murder, upon blood-shedding, was what we tried to bring home to them; for we had heard of deeds of blood in their islands, which they must have seen, if not taken part in; and Meste said that he had killed a man once. It was the picture of Adam's sorrow over the body of Abel which seemed to touch them most; but they quite understood Cain's guilt, and God's anger against him, saying, "Bad man—God say, Go away." Meste looked so thoughtful and sorrowful, that S—— showed him the print of Nathan and David, and tried to tell him how God forgave, when man was sorry, and said he would not do so any more; and afterwards turning to the print of little Samuel praying, to show him what prayer was, and how God loved those who really obeyed. They were all so pleased with that; and at last Meste said, "Yes, God say,—Come here, pretty good you." Another time, when Mr. A—— was teaching them, and speaking to them of God and Christ—that we could not see them now, but God saw us; he said, "But you will see Jesus one day," they answered eagerly,—"Me see Jesus, when me see him?" "When you die you will see him: if you are good he will love you, and say, Come here." They were very grave, and Tom burst into tears, repeating, "Me see Jesus, and He say, come here, not go away." Poor fellow, who could refrain from hoping and praying, that the vague, half-formed wish of his heart, to be good, and see Jesus, and have him say, "Come here," may yet be registered in the Book of Life!

Their notions of judgment to come, and of God's goodness and mercy, seemed real and distinct at last; and also their former ideas about bad spirits assumed a distinct form as applied to the Devil as man's enemy. They were very superstitious at first, and would tell Nelson Hector many stories about bad spirits and ghosts in their country, and how they pinched and hurt them: but they said, "No see them here." When Meste had a pain in his chest, he called it, "Bad spirit sitting there," and called out in the night. His account in the morning was, "Hector put mustard, and drive bad spirit here—(to the back of the neck;)—Hector put mustard *there*, and bad spirit go away." Tom and Bob were always frightened at the rainbow at first, which is often most brilliant and visible quite close to where you stand. They said, "Bad Spirit, he pinch." I tried hard to get this idea out of their heads, and showed them the bow in the clouds, which appeared to Noah with God's promise; but how much they took in I can't tell. It seemed a curious tradition, if indeed they are the descendants of Ham, and he did not teach his children of God's promise.

When the Bishop came home from the south at Easter, and resumed the teaching of the different classes in Chapel according to custom, he frequently had the Melanesians by themselves between the Maori and English classes, and taking some one idea, worded their minds upon it in all ways, according to his usual plan. He found that they had real and distinct notions of many principal truths. Good and bad, right and wrong, truth and falsehood. It was while working out the latter, and endeavoring to find out if they really knew the meaning of a lie, that one of them answered, to his great satisfaction, *Gammon*, with a very grave and serious face, not at all meaning any joke, but showing clearly that he did understand; and so with praise and blame he would take it up from things of common life; such as pointing to a hole in the knee of his trousers, or some dirty mark, "Will Hector *praise* that." "No—Hector say, no good—mend," till he would get them to tell him where we praise God. "In church, here," they answered; and one said, "Sing, Glory be to the Father," &c.; and another, "Holy, Holy, Holy," which they hear on Sunday nights. Altogether, I think the Bishop was pleased and satisfied with their progress, and encouraged by it. They all think and talk much of him, and with pleasure of his going to the Islands, and how their friends will welcome him; and they laugh about "Picopo *oui-oui*",† as they call the French Bishop, coming in "large ship, guns here, guns there—go *bomb, bomb*. He no land. Our Bishop come little ship, no guns! he land, everybody say, Come here." They think the Bishop can do everything, (which is pretty near the truth;) that he wrote all the books they see; "Bishop write this?" they say. And when little Bob was asked at the conclusion of his lesson the other day, "Who would go to heaven?" he looked up in his teacher's face and said, "Bishop will." When asked what he should tell his people when he got home, he said, "Me say, One God; God very good; all good; God made you, made me, made everything. You good, God love you."

We have written out in these sort of sentences some of the chief truths they have learnt, and given them the books, in the hope it might keep some remembrance in their minds, and that they might write them over and over themselves, as they are fond of doing; we hope, too, they have unlearnt some of the evil of their own practices, for by degrees, since Meste could talk more freely, he talks of the horrible drunkenness and violence of his own people, and speaks of it with dislike; "No, me never drink, me no fight." It would almost seem that he had wished to come away because of it. And another lesson he has learned is the care of the sick. He told Hector one day, when he was weighing medicine for nurse; "Nurse ill a long time—you no drown her she no get better?" On Hector's expressing his horror at such an idea, he said, "They do bad, my country, no like see man long sick; like ghost, they tie him stone and put him in sea: very bad. No good Lidia." Poor lads, they have been very happy here, and are sorry to go, though they talk of going home with pleasure. When sent down to the ship in a hurry, and finding they were not coming back, Meste's face fell, his lip dropped, and his poor long slit ear looked longer than ever, and he had hard work not to cry. Meste seemed to be learning the Bishop's ways, for he repeated, "Me say, 'Bishop, what for boat go ashore?' and Bishop say, 'Hold your tongue.'" He has had the hold boarded, and made into a schoolroom forty feet long, down which some of the hammocks are slung at night, and all is open and clear by day. So the schooner will speak for herself as a school-ship, and no trader. All the boys say they shall come back again, "and bring plenty boys College." We fear they will not be allowed to return themselves, and there is something very sad in thinking of them brought so near the kingdom of God, and yet not entered therein; and when one thinks of the vague shadowy recollections the little boys may have of their College life in days to come, it does make one impatient for the time when the "abundance of the isles shall be gathered in." If we could convey a tenth part of the interest we feel in these boys to those who have the means of helping to provide for their maintenance here, (for £10 per annum will provide for one boy for a year,) I think many would come forward. To those who have so bountifully answered the appeal for the Mission vessel, it will be a pleasure to know how hopefully and heartily the two Bishops are setting forth on this voyage. The Island Mission is indeed like the wings to our Bishop's spirit; and the last gathering of his Clergy and friends on board to-day (Tuesday, July 8th) which is now taking place under a bright and unclouded sky, and the water smooth as a lake beneath, will send them forth with thankful and joyful hearts, and hopeful prayers and wishes, even though the parting for four months, and the doubts that hang over future meetings, are sad and serious at the time.

* Before the Bishop went to Sydney in 1850, he baptized at the same time his own little daughter and a child of his faithful native follower, Rota. On his return from Sydney, the first objects he saw were their graves. God had taken them both to Himself.

† "*Oui-oui*" seems to be the usual designation for a Frenchman among the Maoris, and also the natives of other islands thereabouts.

From the Gospel Messenger.

Minnesota Territory.

Fort Snelling, July 31, 1852.

Rev. and Dear Sir: I received the enclosed letter from the Rev. Mr. Taylor last evening, and I take the liberty to send it to you for publication in the Messenger. It contains an account of a great calamity that has befallen a portion of the Red River Colony, from the unusual rise of the waters during the Spring, and cannot fail to be read with painful interest.

Most truly yours, E. G. Gear.

The Parsonage, St. James, Assiniboin, Rupert's Land, June 1st, 1852.

My dear Sir, It was my intention to write to you at some length by this post, but I fear I must be a little concise. The circumstances under which I now write are very much altered, and these seem to justify me in writing to you so briefly—at least, if they do not justify, be good enough to allow me to think that they will excuse me. I find that my dear wife has already written to Mrs. Gear, and has told her of the direful calamity, which in God's providence, has been permitted to come upon this land. The flowing of the rivers, has laid it under water to the depth of several feet, for miles. It is more like a lake than a river; it is computed to be ten or twelve miles wide. The Indians who wait upon the Bishop, said, Oh this is like Winepeg Sea. It has occasioned the vacation of dwellings, and has put it out of the power of the farmers to sow their fields and farms as usual. I ought however, to tell you the news in something like order, and would enter into it largely, but that I am so occupied, and feel but little relish for a long turn at the pen; and besides, you have often seen an overflowing, and know the sad consequences and effects so well, that you can guess at a great deal, if I give you a few leading features in connection with it, as we have so lately experienced.

I think I must have told you what a delightful Winter we had. All so well, so joyful, so prosperous, and everything giving so much promise for the future. Alas! how vain are our hopes and wishes; and how soon a turn in the hand of divine providence can make a complete, and to us, a melancholy change! The Spring came on with the usual signs, the warm genial sunshine, the singing of birds, the melting of the snow, the gentle swelling of the river, the cracking and breaking up of the ice. Only once they led us to fear a more than usual rise—the high state of the river, and its gentle and almost daily increase. Some old persons concluded, from certain indications, which appeared probable enough, that there would be high water, viz.: the high state of Lake Winepeg in the north, Red Lake &c. in the south, and the state of the river itself, being a little higher than usual in the Fall and Winter. But most of us were quite unwilling to take too much notice of these things, and all hoped that the melting of the snow, of which there certainly was a vast quantity, would pass off without any serious, or even considerable interruption to the ordinary course of things. On the 2nd May the ice was carried off. It was to be sure, a tremendous rush, both down the Assiniboin and the main river. It caused a great swell, as I have said, and for days it continued to increase. The frost went off gradually, and we thought of the flowers and the gardens. The grass was springing up rapidly, and everything putting on a cheerful look. The river filled us with alarm, at last it began to cover the points, and then houses in the low places, were gradually covered on the ground floors, and families were shifting to other spots. All the little streams gradually filled and stopped intercourse, the bridges were floating or unsafe, and then fears for the worst began to be entertained. Persons began to look out for spots of safety, to which they might convey their families and goods. Tents and boats were in great requisition. Every day saw some families driven out, and then it was, that a day of humiliation and fasting was proclaimed. It was most religiously kept and observed, and though the dread visitation was not abated, yet we do believe, that much mercy has been shown to us, as a people, under this great trial; and no doubt, owing to our humility, and turning to God. I should like to send you a copy, and will do so, if I have time to make one out fairly. Before the waters had risen to any great height, I had come up to St. James, hoping to get the house soon ready to bring up my family. The waters rose upon us so gradually, yet surely, 4 inches in the day, and 3 1-2 in the night, &c., and giving about 8 every 24 hours, that Mrs. Taylor soon followed me; and the Bishop and his family began to make preparations to join us. On Sunday, the 9th, the water had gotten to the stable and yard of his lordship, and was within a few feet of his own dwelling. Service was held in the church in the morning, and by evening, it was at the church door. On Monday the Bishop's family came up hither; the dear boys with the grateful nurse, the farm servants with all the stock of poultry, cows, and some of the pupils, &c. But I am overrunning my history. On the Thursday previous, the schools were broken up, the St. Cross establishment was disbanded, and poor Mrs. Mills and her daughter, taken by Mr. Colvile, the County Governor, to lower Fort Curry. Thus the boys and girls were sent home, and the students sent off as they could be provided for. The poor Bishop and his sister were unwilling to quit the house till obliged, and really stayed in with a servant or two, till the water was two feet over the floors. This was the increase of as many days. At last they took refuge at St. James, and here soon began to recover from their depression and weariness. We were not without fears that the Assiniboin might really overflow this spot, as our nearest neighbors below were driven out, and began to prepare for a start, stacking the lumber and fencing, and securing all that we were afraid might be carried off. But in mercy this spot has been saved. It is a little Zoar.—It afforded refuge for the poor colonists with Rev. Messrs. Jones and Achran, in the year 1826, and now it has again been the place of safety and refuge, for a poor homeless, houseless population. Our glebe has been almost covered with rude tents, and families in rude dwellings, and 300 or more of boards were lent to form tents for the few families, 20 or 30 &c. to each family. We have had as many as 35 lodging in the house, and on Sundays it has served us as a church. In fine weather we have formed a rude sort of church out in front of the door, and the service has been performed in the front hall, or passage. Thus has mercy been mingled with judgment, and the weather has been most delightful. At the little mountain, six miles right out there, is a large encampment. At that place, one of the students has resided, and kept school, &c., and on Sunday morning, the Bishop and myself have ridden out alternately for service. Thus we have been compelled to adopt the plan, which many of our brethren in England choose to do—service in the open air.—Then at the Oreal Stone mountain, 6 miles further, and about opposite to the Middle, or St. Paul's church, the people of that district assembled. For some time, Rev. Br. Chapman and his family lived in the tower of the church, but finding all his people obliged to betake themselves to the mountain, and fearing that even the tower might give way, in the beating and dashing of the waves, he joined them at the mountain, and sent his wife and child to Mr. Cochran's, at the Indian village. This part of the settlement has been saved. It is only the middle portion which has been so dreadfully scourged—say between 20 and 30 miles of settled habitations, and cultivated farms. The Scotch community, with their preacher, fled to a little mountain just out from their part of the settlement. You will imagine that the loss of property is very great. Yes, it is so; houses and dwellings are gone; barns and stables are swept away; lumber and firewood, with almost all the pole fencing, is carried away; and by this time, is floating in Hudson's Bay, or the North Sea. A large barn filled with wheat, rested on the Bishop's land, and near his door; and houses and barns, and other buildings, were seen to be thus transferred. Very little of thrashed wheat has been lost; flour is raised very much in price, and is likely to be still higher. During the prevailing of the waters, the winds have been very high, thus adding most fearfully to the desolate scene, and heightening the destruction of the poor frail tenements of the colony. No human life, to our knowledge, has been sacrificed, except one instance, and that sad enough, has been the Bishop's man cook. He was a long-tried, and faithful servant, and had lived with the late Mr. Macallush, and then with his lordship up to the distressful moment when he was called to an eternal world. It is rather melancholy to think that this solitary instance should have occurred in the Bishop's household. I went down to see them on the Wednesday, and his lordship and his sister intended to leave for St. James on the next day; but it was windy, and the canoe could not put out. Early on the Friday they left, and I remained with this one man servant and two of the senior scholars till Saturday night. I joined the Bishop and his family here on that evening, and it appears that soon after my leaving the Bishop's for this place, the cook took it into his head to go and see his wife and child who were down at St. Andrew's. He really started in a batteau alone, and has not since been seen or heard of. No doubt his body will be found when the waters shall have come down. This sad catastrophe very much distressed his lordship. The Church was opened for a general store or magazine, and a great deal has been lodged in it. The water was above the seats, and threw back against the tablets on the east end, the pulpit and desk, but they have not beed injured, and now that the water has fallen a little, they have regained their original position. In the Bishop's house the water was about 40 inches, thus reaching a great way up the lower rooms, and running right through the doors and windows. It remained stationary for a day or two, and is now going down much the same as it rose. His lordship has been supplied by Mr. Cochran, with a bark canoe and two christian Indians to paddle it, so that he has gone about a good deal. Indeed I may say, he has been most laborious, most patient, most submissive under the grievous judgment, and great to him, pecuniary losses. He and his family go down to St. Andrew's this week. Mr. Hunter returns in a day or two to his station in the north, and till Rev. Mr. James shall arrive by ship, his lordship will stay at the Grand Rapids. It has quite put down all the Bishop's former plans; he cannot keep, as far as I know and fear, his intentions of going east. I hope however, he will be able to take some little trip to some of the out stations for his own health and benefit. We are about to part with Mr. Predham, the master of the College School. He had intended to go by St. Paul's in Mr. Kitson's brigade, but whether or not he will now, I cannot say. He has gone to take his farewell below, and Mr. Kitson has left for Pembena. It will be difficult for him to get up. There is no moving about but by canoe.—Some of the Pensioners were anxious to leave, and were going by St. Paul's to Canada. Only a few can now go, and they leave this in a boat for Pembena, this evening. Should poor Mr. Predham go at last, he will call upon you at Fort Snelling, and by him I will write again, as he need not leave just yet, for Kitson does not start from Pembena till the 15th. But we are told it takes 12 days to get up, the current is so strong. Mr. Thos. Cochran is to be ordained on Sunday next, Trinity Sunday. The examination took place here last Wednesday, Thursday and Friday. He passed a most creditable examination, and most satisfactory in every particular. I present him to the Bishop for imposition of hands. It takes place in St. Andrew's owing to this visitation; it would have been in St. John's, and so have been much more convenient than now at the Rapids.

Mr. Cochran will take the mastership in the College school in the room of Mr. Predham, and for the present, until the buildings can be repaired, he will carry it on at the Indian village near his father's. The Bishop will try to have his college somehow near himself, but at present nothing can be arranged. The St. Cross school will soon be in working order again, as the water is clearing from the premises fast, and being a comparatively new building, will not be long in being rectified. I fear our new church is put back for this summer. The oak logs are carried away, so we have been told, far up the Assiniboin, but we have not heard from the contractors as yet. It may be forth-coming, and then we shall be able to go on. We should have sent a few things, but we are quite upset. Thank you for the envelopes, they are beautiful. Best love to all your dear family. The Bishop is too much pressed to write now, he will do so soon. Regards to the brethren. Yours, my dear brother,

In truth and fidelity,

W. Taylor.

THE GREAT BRITISH QUARTERLIES AND BLACKWOOD'S MAGAZINE.

Important Reduction in the Rates of Postage!!

LEONARD SCOTT & CO., No. 54 Gold st. New-York, continue to publish the following British Periodicals, viz.

THE LONDON QUARTERLY REVIEW, (Conservative.)
THE EDINBURGH REVIEW, (Whig.)
THE NORTH BRITISH REVIEW, (Free-Church.)
THE WESTMINSTER REVIEW, (Liberal.)
AND
BLACKWOOD'S EDINBURGH MAGAZINE, (Tory.)

These reprints have now been in successful operation in this country for *twenty years*, and their circulation is constantly on the increase, notwithstanding the competition they encounter from American periodicals of a similar class, and from numerous *Eclectics* and Magazines made up of selections from foreign periodicals. This fact shows clearly the high estimation in which they are held by the intelligent reading public, and affords a guarantee that they are established on a firm basis, and will be continued without interruption.

Although these works are distinguished by the political shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives them their chief value, and in that they stand confessedly above all other journals of their class. *Blackwood*, still under the masterly guidance of *Christopher North*, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My New Novel, (both by Bulwer,)" "My Peninsular Medal," "The Green Hand," and other serials of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, *after it has been issued by Messrs. Scott & Co.*, so that subscribers to the Reprint of that Magazine may always depend upon having the *earliest* reading of these fascinating tales.

TERMS.

For any one of the four Reviews,	$3,00	per annum
For any two, do.	5,00	"
For any three, do.	7,00	"
For all four of the Reviews,	8,00	"
For Blackwood's Magazine,	3,00	"
For Blackwood and three Reviews,	9,00	"
For Blackwood and the four Reviews,	10,00	"

Payments to be made in all cases in advance. Money current in the states where issued will be received at par.

CLUBBING.

A discount of *twenty-five per cent.* from the above prices will be allowed to clubs ordering four or more copies of any one or more of the above works. Thus, 4 copies of Blackwood or of one Review will be sent *to one address* for $9; 4 copies of the 4 Reviews and Blackwood for $30, and so on.

REDUCED POSTAGE.

The postage of these Periodicals has, by the late law, been reduced, on the average, about FORTY PER CENT. The following are the present rates, viz.

For Blackwood's Magazine.

Any distance not exceeding 500 miles,	9 cents	per quar
Over 500 and not exceeding 1500	18	"
Over 1500 and not exceeding 2500	27	"

For a Review.

Any distance not exceeding 500 miles,	4 cents	per quar.
Over 500 and not exceeding 1500	8	"
Over 1500 and not exceeding 2500	12	"

At these rates no objection should be made, as heretofore, to receiving the works by mail, and thus ensuring their speedy, safe, and regular delivery.

☞ Remittances and communications should be always addressed, post-paid, to the Publishers.

LEONARD SCOTT & CO., 79 Fulton st., entrance 54 Gold st. N. Y.

N. B.—L. S. & Co. have recently published, and have now for sale, the "FARMER'S GUIDE," by Henry Stephens of Edinburgh, and Prof. Norton of Yale College, New Haven, complete in two vols., royal octavo, containing 1600 pages, 14 steel and 600 wood engravings. Price, in muslin binding, $6; in paper covers, for the mail, $5.

Feb. 1852—oam

MOUNT OLIVET CEMETERY. This new and beautiful Rural Cemetery is situated near Maspeth, L. I., about three miles from the ferries at Williamsburgh; the plank road to Newtown passes close to the entrance, and it is accessible by numerous turnpike and other roads. The grounds are elegantly diversified; the soil is dry and well adapted to the purpose, and the trustees have spared on pains or expense to make it worthy the approbation of all who may desire a suitable resting-place for the unmolested repose of the dead.

BURIAL PLATS.

The ordinary size of a lot is 16 by 20, containing 320 feet superficial measure, in addition to which a foot is allowed on the margin, all around, for purposes of inclosure; making the lot in effect, 18 by 22, to contain 396 superficial feet; with further space on the border of the leading avenues, for ornamental purposes and a pathway of four feet for inside lots.

PRICE OF LOTS.

A lot of ordinary size, or 20 by 16 feet, bounded by a principal avenue, walk or path, is	$50 00
Half lots	30 00
An inside lot of ordinary size	40 00
Half lots	25 00

Lots of other dimensions at proportionate rates.

When, however, four or more lots of ordinary size are taken, at one time, by one or more persons *in a group*, they are sold at $45 each for avenue lots, and $35 each for those inside.

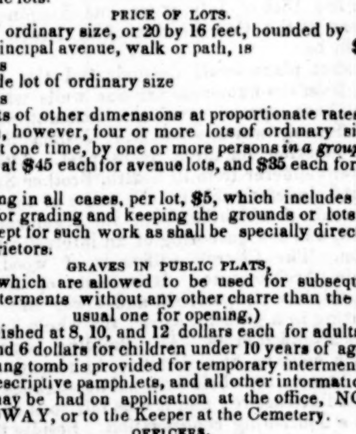
Grading in all cases, per lot, $5, which includes every charge for grading and keeping the grounds or lots in order, except for such work as shall be specially directed by lot proprietors.

GRAVES IN PUBLIC PLATS,
(And which are allowed to be used for subsequent interments without any other charre than the usual one for opening,)
Are furnished at 8, 10, and 12 dollars each for adults, and 4, 5, and 6 dollars for children under 10 years of age. A receiving tomb is provided for temporary interments.

☞ Descriptive pamphlets, and all other information desired, may be had on application at the office, NO. 634 BROADWAY, or to the Keeper at the Cemetery.

OFFICERS.
Noah Waterbury, Esq., *President*.
Rev. Sam'l M. Haskins, *Vice-President*.
James Maurice, Esq., *Treasurer*.
David Longworth, *Secretary and General Agent*.
July 31st–3m.

SOMETHING FOR THE YOUNG.



The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

COLLEGE OF ST. JAMES, Washington Co., Maryland.
Rev. John B. Kerfoot, D. D., Rector.
The Eleventh Annual Session of the College will open on Monday, October 4th and continue till August, 1853. Besides the continuous instruction of the resident Professors, there are, in each year, several courses of lectures by Professors statedly visiting the College for that purpose. *The Grammar School* resumes its duties on the same day with the College, and, besides its proper tutors, it has the oversight of the College Professors. The discipline and management of the two departments is quite distinct, but both are under the direct supervision of the Rector.
Annual charge in the College or Grammar School, $225. For Register, &c., apply to the Rector, College St. James P. O., Maryland. Aug 12–3m

Prince & Co's Melodeons. The original Prince Melodeon, which has stood the test for years, and proved itself a superior instrument to those of any other make, can be had only of the sole agent, WM. HALL & SON, No. 239 Broadway, (opposite the Park.) jy17–3m

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
Mrs. Mary Proal Judson, Principal.
THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10 jy24–tf

AN active experienced person of good report desires a situation as Sexton in the Church, has no objection to the country. A note directed to A. V. Stout & Co, 249 Pearl st., for W. E., will meet with prompt attention. jy 17–3m$

CHURCH BELLS.
CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH ORGANS.
HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

For Sale—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c., cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.
For terms, &c., apply to S. CAMBRELENG, 18 Wall st., N. Y.
May 22—tf

ESTABLISHED 1810.
JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar 20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.
FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

ORGANS.
CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.
THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.
Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.
"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.
"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.
FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot. Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.
THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.
The Summer Session.
THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five months, payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
For further information or entrance, early application should be made to the
tf REV P. L. JAQUES, Rector.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.
The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.
Published and for sale at the Depository, No. 20 John St, New York. July 20–tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th–tf

$1,381.008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
JOS. L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28–tf

CLERICAL TAILOR.
NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles to wit"—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.
THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.
Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.
Counsellor,
The Bishop of the Diocese, ex-officio.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 54 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.
Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.
The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.
Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852–3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8–tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway,

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, D. D.,
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

Communications and letters on business post paid to be addressed to the Editor, until further notice.

TERMS.

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.